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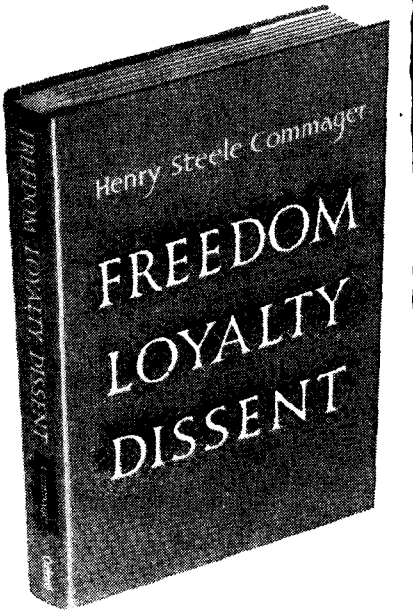

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Henry Regnery
CHICAGO

The Saturday Review

MAY 1, 1954

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SR's Library Poll

READERS who have circulated Philip Wylie's "Tomorrow!" into second place this week are getting a taste of "the modern apocalyptical." Here is a form, graduated from science-fiction and destined for great things, which denounces our sins by tossing the monster bombs (instead of God's wrath) at erring man, in the hope that we will take stock and improve ourselves and our society before it is too late.

TITLE AND AUTHOR

1. **Not As a Stranger**
   by Morton Thompson (F)*
2. **Tomorrow!**
   by Philip Wylie (F)
3. **The Mind Alive**
   by Harry and Bonaro Overstreet (G)**
4. **Sayonara**
   by James A. Michener (F)
5. **The Power of Positive Thinking**
   by Norman Vincent Peale (G)
6. **But We Were Born Free**
   by Elmer Davis (G)
7. **The Man Who Never Was**
   by Ewen Montagu (G)
8. **Seven Years in Tibet**
   by Heinrich Harrer (G)
9. **Lord Vanity**
   by Samuel Shellabarger (F)
10. **Lélia**
    by André Maurois (G)
11. **I Led Three Lives**
    by Herbert A. Philbrick (G)
12. **From Here to Eternity**
    by James Jones (F)
13. **The Second Tree from the Corner**
    by E. B. White (G)
14. **Bless This House**
    by Norah Lofts (F)
15. **The Conquest of Everest**
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16. **Life Is Worth Living**
    by Fulton J. Sheen (G)
17. **The Doctors**
    by André Soubiran (F)
18. **Battle Cry**
    by Leon Uris (F)
19. **Rainbow on the Road**
    by Esther Forbes (F)
20. **The Devil's Laughter**
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TRADE Winds

EDITOR'S NOTE: *For this University Press Issue of* SR, *Bennett Cerf's podium as conductor of* TRADE WINDS *is taken over by Fon W. Boardman, Jr., advertising and publicity manager of the Oxford University Press. Bennett Cerf will resume his* TRADE WINDS *column in next week's issue.*

• • From ghost to beast: The University of Georgia Press, now located in a renovated ante-bellum house, has been looking into the mansion's history and claims to have the only university press offices with a resident ghost. The original occupant has been seen seated at a desk near a window (probably reading "Gone With the Wind").

So far the University of Pittsburgh Press has had only one complaint about its magnificent "Wild Flowers of Western Pennsylvania." A dear old lady said she "didn't realize the flowers were so . . . so wild."

Phelps Soule retired last summer as director of the University of Pennsylvania Press and immediately took a publisher's holiday—he started a press in the basement of his home. Naturally, it has been named the Underfoot Press and one of its first productions is the "Underfoot Marching Song." First verse:

No overhead, no royalties,
No deadlines missed, no agents' fees,
No lady writers hard to please,
No gripes from authors on ac's.

A University of South Carolina Press author interrogated an editor there as to his functions, abilities, and whether an editor necessarily ever wrote a book himself (this one hadn't). The author pondered the answers and came up with this definition of an editor: "A man who has nothing at all to say, but who knows exactly how to say it."

Through the generosity of the late Waldron P. Belknap, Jr., Harvard University Press has a new imprint, the Belknap Press, which will publish books on American history and culture. The colophon is a most ferocious looking lion but is already known familiarly among the Harvards as the Belknap Beast.

• • From East and West: In September, Princeton University Press will publish George Kennan's "The Realities of American Foreign Policy," made up of the lectures he delivered recently and which got wide newspaper coverage. Also in the fall, New York University Press will bring out the speeches and public papers of Russian Premier Georgi Malenkov. Incidentally, Malenkov's first known public statement was made in 1926.

• • Rockets away: Indiana University Press was offered a manuscript on the goddess Isis, the material for which, the author admitted, was received via telepathic communication from Mars. In the meantime, Yale University Press is publishing "Modern Experiments in Telepathy," of which they modestly say: "The authors have considered all the available evidence and present the case in favor of telepathy that appears to some competent critics irrefutable." The University of Texas Press had a chance at the "how-to" book to end all "how-to" books: "How to Run the Universe." The author urged that the size of the edition be infinite.

• • Beard's books: In "Charles A. Beard: An Appraisal" (University of Kentucky Press) Howard K. Beale presents some amazing statistics on the late historian's books. Beard wrote forty-nine volumes containing 21,059 pages. Excluding a few foreign editions, 11,352,163 copies of these books were sold, of which about half were textbooks.

• • Just for fun: Bill Miller of the Syracuse University Press sends word of the gravedigger who, working in the late afternoon, found himself too far down in the hole to get out and with no one near. He began calling for help, and finally attracted a wander-

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NOTES *from* CALIFORNIA

It has been put to us recently that this is the "age of wasted miracles"—that we are using our great scientific discoveries to destroy our taste as well as to threaten our lives. This is an age when intellectuals are called "eggheads"; when to be a liberal is to be suspect. It is an age when one hears the slander of many and fear is on every side.

There is nothing new in all this. We have survived similar crises in the past, and truth, taste, and reason have in the end prevailed. But it is frightening that we do not profit from a knowledge and understanding of the past. There are always a few wise men who see events in their proper perspective. These men are often but not inevitably to be found in our universities. They present the facts as they see them and encourage men to use their minds.

Education is important in world affairs. It can be used or abused. It can blind or enlighten men. The struggle for the control of men's minds is going on in this country as well as abroad—in newspapers and books, and on the radio and television. In this struggle the university presses have an important contribution to make. They publish the deliberations and discoveries of enquiring scholarly minds and make available to those who are capable of appreciating them the "miracles" of this and other generations.

We do not mean that university presses should indulge in what propaganda has come to mean. They must join with men of good will everywhere to see that the power, ability, and freedom to use our minds are not lost. Destroy men's minds and their ability to think for themselves, destroy their opportunity to teach and publish their ideas—and there is the first step toward totalitarianism. The "miracle" will not just be wasted—it will cease to be.

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ing drunk with his cries. "Get me out," he hollered, "I'm cold." The drunk looked carefully down into the grave, thought a moment, and said: "No wonder you're cold. You ain't got no dirt on you."

Dutifully following his wife around a supermarket, Malcolm Ross of the University of Miami Press did a double take at the scallions counter. He thought he saw a sign reading, "Young, tender scullions." He slipped back the next day and, sure enough, young and tender kitchen maids were still being offered at two for a quarter.

In "The Old Country Store" (Oxford) Gerald Carson tells some typical stories which were recited around the stove and cracker barrel. One of them concerns a Methodist camp meeting to which one of the elders brought a stranger. Each member was asked for his testimony and all went well as the procedure moved around the room,

until the stranger was reached. When the presiding elder got to him, the man look surprised, stiffened up, and said solemnly, "I am an Episcopal rector." The elder's eyes shifted to the next chair. "Better than nothing. Next."

•• The horrors of proof-reading: In the proof of a University of Wisconsin Press book: "Concentrating on his scientific work, Virchow was happy with his quiet, young wife Rose . . . and the three of his six children who were born in Wuerzburg. His seven years there were probably the most creative and fertile of his life." At the University of Toronto Press: "Hot French roles." At the Iowa State College Press: "To millions of Americans, plump and succulent, oysters connote the Atlantic Coast."

•• Title trouble: *The New York Times,* in a hurry for some illustration to go with its review of "The Daring Young Men," wired the Indiana Press. A telegraph operator, presumably female and with her mind elsewhere, sent it through as "Darling Young Men."

When Harvard first announced its recent biography of Richard Savage, by Clarence Tracy, it was with the title "Laureat Volunteer," and a Boston library ordered it at once. When the book came out, though, it bore the most talked-about title of the season, "The Artificial Bastard." Whereupon, the library coldly can-

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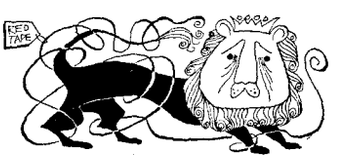
celled its order: "We cannot place such a title on our shelves."

Someone who had been looking at too many paper back reprints ordered Wisconsin's "Balzac and the Novel" as "Balzac and the Model." And it could only have been a billing clerk from Brooklyn, Cambridge University Press alleges, who typed "The Three Voices of Poetry" as "The Three Verses of Poetry," coming out about even at that. Stanford's favorite customer is the sailor who ordered not one but two copies of "Personality Inventory," one for himself and one for his fiancée, "so we can see what's what."

Exercising great restraint, New Mexico will not call a forthcoming book on American diplomacy "The Marilyn Monroe Doctrine," and, up north, Minnesota will not call its history of General Mills "The Flowering of General Mills." They're still offering a box of Wheaties for a good title.

•• Rule, Britannia: This is a bit complicated, but after all it deals with British protocol and red tape. In Erwin Panofsky's "Early Netherlandish Painting" (Harvard) are three plates made from photographs of paintings owned by the Queen of England. Her Majesty's Lord Cham-



berlain granted permission on condition that the printing plates be given to the Queen (just in case she ever wanted to run them off on a press herself, apparently). Panofsky paid for a set of duplicate plates and, in September 1953, Harvard had them sent off with a covering letter which, in proper Harvard style, signed off: "Believe me, My Dear Lord, to be most sincerely."

Two months later the engraver received a letter from the British consulate general in Boston, saying stiffly

SOLUTION OF LAST WEEK'S KINGSLEY DOUBLE-CROSTIC (No. 1048)

ABIGAIL CRESSON:
THIS APRIL

This April is a backward child . . .
With sullen mouth and downcast eyes . . .
One day her eyes are wide and bright;
Her step is delicate and light.
She bends to touch a trillium;
She finds a crocus in the grass—
Our backward child with the green thumb!

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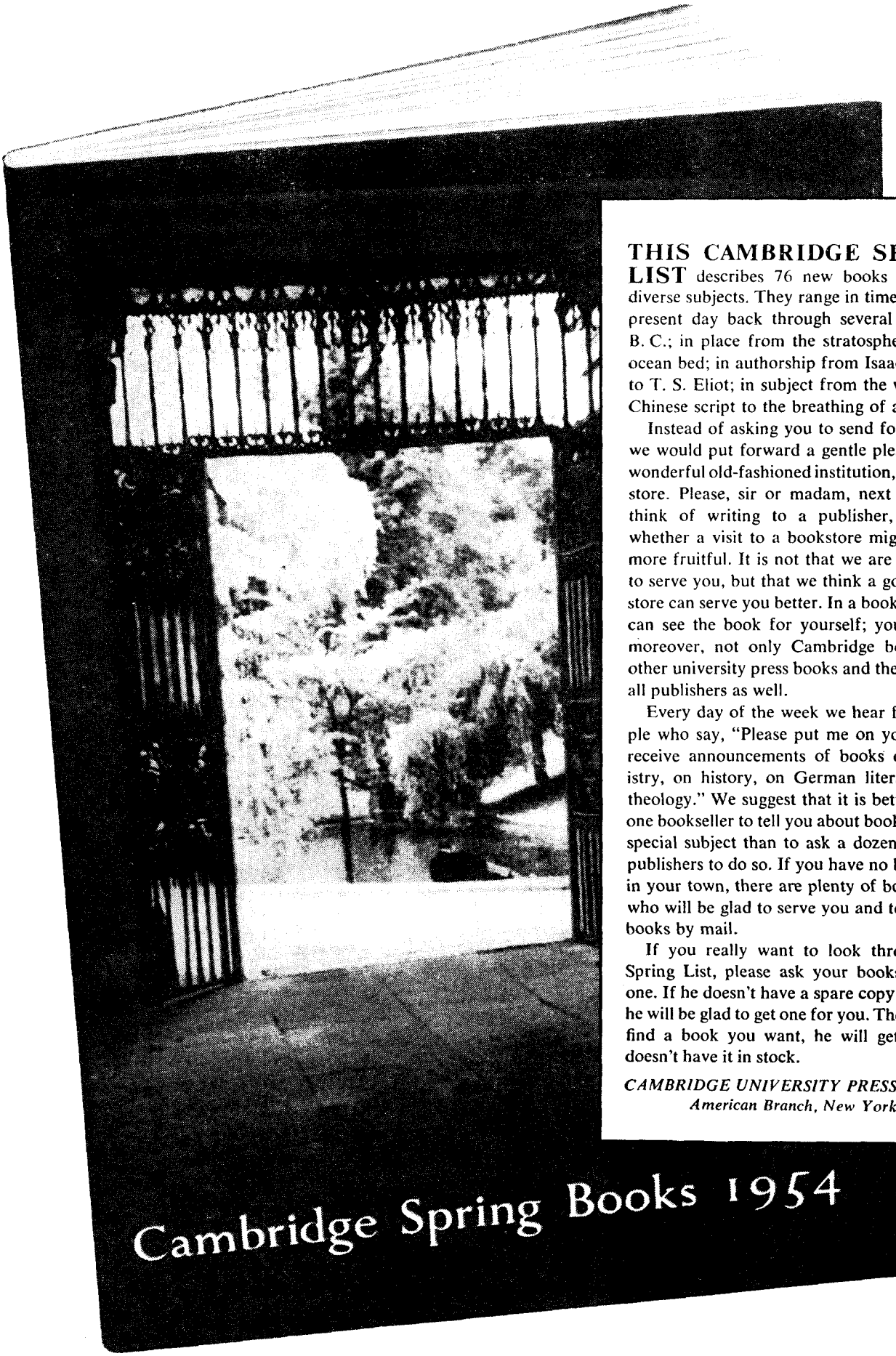

THIS CAMBRIDGE SPRING LIST describes 76 new books on many diverse subjects. They range in time from the present day back through several centuries B. C.; in place from the stratosphere to the ocean bed; in authorship from Isaac Newton to T. S. Eliot; in subject from the writing of Chinese script to the breathing of apples.

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Every day of the week we hear from people who say, "Please put me on your list to receive announcements of books on chemistry, on history, on German literature, on theology." We suggest that it is better to ask one bookseller to tell you about books in your special subject than to ask a dozen separate publishers to do so. If you have no bookstore in your town, there are plenty of booksellers who will be glad to serve you and to sell you books by mail.

If you really want to look through our Spring List, please ask your bookseller for one. If he doesn't have a spare copy on hand, he will be glad to get one for you. Then, if you find a book you want, he will get it if he doesn't have it in stock.

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that they had been asked by the British Embassy in Washington to write concerning a package sent as a gift to Her Majesty who "may not accept personal gifts." It was suggested that the package be given "for charitable purposes." Tired of the whole thing by now, Harvard suggested to Professor Panofsky that perhaps the ladies of the British Red Cross could use the engraver's plates as trivets under their teapots.

Eventually, the Lord Chamberlain's office, keeping a stiff upper lip, admitted it had asked for the plates and accepted them. Harvard and its author thought the international incident was closed, but the British lose many a battle except the last one. Mr. Panofsky received a bill for customs charges on the plates. Indignant, he withdrew his hands from across the sea and advised both the engraver and Harvard to break off diplomatic relations. At last reports, Professor Panofsky, alone in a world he never made, was awaiting, with ill-concealed glee, the unique possibility of being sued by Her Majesty's Lord Chamberlain in the International Court of Justice.

• • End of the line: In a cemetery in Burlington, Iowa, records Charles Wallis in "Stories on Stone" (Oxford), is a monument to a traveling salesman with this epitaph:

My Trip Is Ended.
Send My Samples Home.

—Fon W. Boardman, Jr.

FRASER YOUNG'S LITERARY CRYPT NO. 567

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 567 will be found in the next issue.

KUWO—J VOWEUC GAU

XJSBE GAOC HUF GQEA

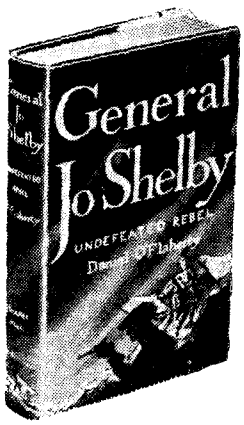
AQT XU SQEXOC.

—JTKWUEO KQOWLO.

Answer to No. 566

There are two kinds of people in one's life—people whom one keeps waiting—and the people for whom one waits.—S. N. Behrman.

The only Confederate general who never surrendered!



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The Saturday Review

MAY 1, 1954

A PREFACE TO LIPPMANN

2. Education of a Commentator

By JOHN MASON BROWN

MUCH has been made of Walter Lippmann's Socialism at Harvard by those who contend he walked out on it to become a conservative. His link with Socialism was in the nature of a flirtation not a courtship, and a brief one at that. It amounted to little more than a stolen kiss or two with the rector's daughter in the guise of Fabianism, and was never a passionate embrace of the rowdy moll of Marxism. According to Lippmann's recollection, the affair was over before he left Cambridge. For all its seeming daring, this short dalliance with revolutionary ideas was only in the conventional pattern of that period.

In his first speech to freshmen last fall Harvard's new president, Nathan M. Pusey, wisely pointed out to his youthful hearers who might be disillusioned or cowed by recent history, "It will be a tragic lack, and a very unwise kind of 'wisdom,' if your generation feels no compelling urge to make the world over after its own heart's desire." By common acceptance in times less intimidating and intimidated than the present, colleges used to be places where young men proved their health by having "scarlet" fever early. That is, if these young men had consciences, eyes, and minds instead of hopes of squeezing through, making the right clubs and friends, and then heading for Wall Street. Lippmann recognized this as an undergraduate. In the *Monthly* he said, "Men who are 'orthodox' when they are young are in danger of being middle-aged all their lives."

The Harvard Lippmann entered in 1906 influenced him in ways apparent even now. He was just seventeen when he went there, and his recent hope had been to become an art critic like Ruskin. Harvard soon changed that hope and gave him new interests and ambitions. Colleges have their fat years and their lean. The four during which Lippmann was in Cambridge were among Harvard's best. Its faculty, especially in English and Philosophy, was Olympian; its undergraduate body exceptional. Over both, Lippmann recalls, President Eliot "loomed like Zeus himself, stiff but not unpleasant."

As all colleges do, Harvard attracted students of every kind but, being Harvard, prided itself on making no attempt to fuse these different kinds into a type. There were poor boys and rich boys; those favored because they were Brahmin-born and others penalized because they were not. There were insiders and outsiders, clubmen and mavericks, young men who yearned to succeed at letters and young men whose sole ambition was to win them. Although there was the usual quota of nobodies, the number who would become somebody was phenomenal.

Lippmann's classmates included Heywood Broun, Alan Seeger, Carl Binger, Stuart Chase, John Reed, Robert Edmond Jones, and T. S. Eliot. While Lippmann admired Eliot's poetry, he remembers him as "an exquisite young man—too refined for this world." Among Lippmann's contemporaries in college were Edward Sheldon, Van Wyck Brooks, Samuel Eliot Morison, John Hall Wheelock,

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Ernst Hansftaengel, H. V. Kaltenborn, Francis Biddle, Lee Simonson, Hermann Hagedorn, Conrad Aiken, Kenneth Macgowan, Frederick Lewis Allen, and Robert Benchley.

If the number of undergraduates destined to become well known was impressive, so was the number of faculty members already secure in their fame. In the English Department, for example, were Kittredge, Bliss Perry, Barrett Wendell, William Allan Neilson, George Pierce Baker, Irving Babbitt, and Copeland. With Baker, Lippmann took a survey course in the history of the drama. He was at first repelled by Babbitt, the archfoe of Rousseau and Romanticism and champion of the New Humanism, because of the arrogance of his defense of Classicism, but later conquered by the brilliance with which he stated the case of restraint, order, and the mind as master of the emotions. His fondness was genuine for "Copey," that big little man, part ham, part magician, so self-indulgent in his oddities, so sincere in his love of literature and amazing in his ability to create in his students a respect for writing.

IT WAS, however, the "greats" among the philosophers at Harvard—James, Royce, and Santayana—who cast the most abiding spell on Lippmann. Platos and Aristotles they were not, yet they came as close to being so as members of a faculty are ever apt to. Better shepherds to philosophy one could not ask for than these men, so different in their beliefs and characters. They were not only outstanding philosophers themselves, but James, and even more particularly Santayana, were artists whose mastery of language equaled their command of ideas. They led Lippmann straight to the core of philosophy, accustoming him to think in terms of basic concepts and making him aware, as Plato was and certainly Santayana, of the disparities between the ideal republic and the demagogic dangers of democracy in action. Only Frederick L. Thompson, who fired Lippmann's interest in history and became a second father to him, and Graham Wallas, the British sociologist then a visiting lecturer at Harvard, had as teachers so strong an influence on him.

To this day Lippmann recalls with understandable pleasure how one November afternoon when he was only nineteen he answered a knock on his door in Weld Hall to find there a bearded, compact, alert elderly gentleman. It was William James. He had just read in the *Illustrated Monthly* a blistering review by Lippmann of Barrett Wendell's "The Privileged Classes." He was in full agreement with the attack on Wendell's snobbism and wanted to meet the critic. Though Lippmann never took courses with James, who had retired the year before, he thereafter saw him almost once a week at his home on Irving Street.

He responded to the warmth of James's "come-hither" personality. Indeed, as he once said, he "almost worshiped him." He admired the flexibility of James's vigorous thinking, and was delighted to find a philosopher who was a poet and an intellectual who was truly a democrat. Two years later, after James had died, Lippmann wrote, "He was the most tolerant man of our generation. He would quote Mr. Dooley on God to make himself understood among men."

Lippmann completed his undergraduate work in three years and during his fourth year, while working for a Master's degree, assisted Santayana in a course on the History of Philosophy. Although he saw him once a week and often had tea with him, Lippmann never felt the same affection for Santayana that he did for James and was never close to him. This was not surprising. All that was warm, friendly, and human in James was cold, disdainful, and detached in Santayana. There was about him nothing of the democrat and everything, at least in attitude, of the grandee. Born in Spain, of Spanish parents, he appeared always in his lectures, according to Simonson's recollection, to be "gazing over our heads as if looking for the sail that was to bear him home."

A cynic and a misanthrope who found much to criticize in others, Santayana seemed to feel his own superiority beyond question. His word for his approach to life was "disintoxication." His spiritual sneer did not keep his prose from being intoxicating in its wit and irony, its clarity and music. No champion of reason was more persuasive than this man of the marble-cold mind who, regardless of his subject, created beauty whenever he wrote. His effect on Lippmann was profound and would have been just as great, Lippmann says, if he had never known him. It was Santayana who kept him, in spite of his fondness for James, from becoming a pragmatist, and he who in "The Life of Reason" wrote what Lippmann still considers the finest philosophical work produced in America.

The abstract problems of philosophy were by no means the only problems which ignited Lippmann's mind as an undergraduate. Government, economics, and sociology came to have an increasing hold on him. As a volunteer at Hale House in Boston, he had a welfare worker's introduction to the poor. But he was to see poverty plain and human misery at its most pitiable when, with some other Harvard men in 1908, he struggled for days in the slums of Chelsea to assist the survivors of a major fire that had broken out on Palm Sunday. Shocked by what he had seen, he joined the recently formed Socialist Club, of which he was later to become President. He also started to write articles about

(*Continued on page 60*)

—Bettmann Archive.

Santayana and William James—"the most abiding spell."

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UNIVERSITY PRESS ISSUE

REPORTS FROM THE CAMPUSES

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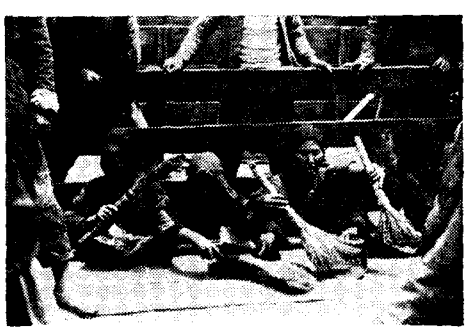
THE SATURDAY REVIEW publishes this, its Twelfth Annual University Press Issue, on the eve of the annual convention of the Association of American University Presses, meeting at White Plains, New York, May 2 to 4.

In its University Press Issue last year [April 4, 1953], SR advanced the proposition that many of the ideas, much of the information, and a large part of the attitudes of the intelligent man in the street a generation hence are being developed on the campuses of American colleges and universities today. In the dissemination of these ideas and attitudes within the intellectual community and among the lay public, one of the chief roles is being played by the American press.

Last year SR published reports by scholars on the investigations now going on in seven fields (American history, European history, international law and politics, literature and criticism, philosophy, economics, and anthropology) which the university presses are helping to make part of the layman's consciousness.

This year, on this and the following pages, SR publishes reports on half a dozen other fields. Because of considerations of space, the surveys do not attempt to cover their fields exhaustively, but the examples they offer are all representative and significant.



Our Asian Destiny

By HAROLD H. FISHER, *chairman of the Hoover War Library; professor of history, Stanford University.*

ON THE day the Geneva conference on the Far East met to consider, among other things, how to stop or how not to stop the war in Indochina, the Stanford University Press published "The Struggle for Indochina," by Ellen J. Hammer, prepared under the auspices of the Institute of Pacific Relations. University presses are not expected to time their books as perfectly as this. One naturally wonders, in these murky days, whether this is the result of astute planning, a lucky coincidence, or a sinister plot. Regardless of how this question may be answered by reviewers or by Congressional committees, it is surely significant that today a serious book about Indochina is important and timely for all thoughtful citizens.

In the past ten or twelve years, probably more Americans have been on military or peaceful missions to Asia than in the remainder of our entire national history. They have been serving, in one fashion or another, our "national interest," which becomes increasingly difficult to define. We Americans have also had to pay taxes because of what has happened in these lands. Years ago, historians used to speak of the age of discovery, the growth of commerce and colonization as the "Expansion of Europe." Not so long ago books were being written on the theme of the "awakening of the ancient East." Now we are experiencing an "Expansion of Asia" and an awakening of the complacent West in the sense that what Asians believe, think, say, and do, greatly concerns us and the rest of the Western world and may, in fact, decide the fate of our institutions.

In the preface to Miss Hammer's

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book, Rupert Emerson writes that the United States "has entangled itself in a war in a distant corner of Asia in which it resolutely does not want to participate and from which it equally resolutely cannot abstain." This war, Miss Hammer explains, is one that "springs from the total political and economic experience of the Vietnamese people, going back many centuries. But it has been shaped by the experience of the recent past."

We have become entangled in this war because our policy makers believe that if the Communists win in this corner of Asia, they will win in the other corners, and that it is vital to our national interest to prevent this. There is an unacknowledged recognition that a war that "springs from the total political and economic experience" of a people cannot be won by threats of massive retaliation, with A-bombs or H-bombs. Most of the specialists in these areas and their problems, recognize that while ability to meet military aggression is necessary, it is not enough. They know, as Miss Hammer puts it, that "Indochina is a test of the American ability to offer a positive answer to Communism in something besides military terms." Since 1945 we have been feeling around for some answer to Communism in Asia. We have had some sensational failures; we have also had some successes which may be more significant in the long run than they appear to be at present.

The most significant development of the last decade has been the climax of the Asian revolt against colonialism. This revolt has included not only demands for national independence, but movements for agrarian reform, equality between Asians and non-Asians, and modernization—which means the elimination of "feudalism," the conquest of ignorance, disease, and poverty through the use of science, technology, and administrative skills. In general, Americans favor all the objectives of the Asian revolt. During the occupation of Japan, by one means or another, we prevailed upon the Japanese, the most modernized of Asians, to adopt several of these reforms that they had not already achieved. We gave moral and political support to Indian and Indonesian independence and fulfilled our promise of independence to the Philippines. And yet, in 1954, we seem to have won the unenviable role of chief imperialist menace. As a Japanese friend explained to me, the words "American" and "imperialist" are as inseparable among Japanese intellectuals as "damned" and "Yankee" used to be in the Deep South.

How does it happen that, in the

(*Continued on page 48*)

Pathmarking Our Artistic Heritage

By S. LANE FAISON, JR., *professor of the history of art, Williams College; author of "Manet."*

MY FRIEND and fellow alumnus of Williams College, James Thrall Soby, once told me that he attributes the beginning of his interest in modern art to the purchase of a color print after Maxfield Parrish from an itinerant salesman in Williamstown, Mass. When it began to bore him he began to wonder why, and that was the end of the beginning.

It is not recorded that Mr. Soby took the courses then being given at Williams by one of America's great teachers of art history, Professor Karl E. Weston. This is unfortunate because I should have liked to make capital of it as an example of the impact of the campus on the mind of a very intelligent layman of the Stutz-Bearcat Age. I shall have to be content to cite three museum directors, Edgar Richardson (Detroit), Gordon Washburn (Pittsburgh), and Gordon Smith (Manchester, N. H.), who enthusiastically acknowledge the influence of Professor Weston's teaching in shaping their careers.

For in the transfer of the fruits of academic teaching and research in art-history from the campus to the mind of the intelligent, curious, and interested man in the street the art museum serves as intermediary. An interesting case in point was the exhibition called "The Dark Ages," which the Worcester Art Museum offered in 1937. The catalogue paid homage to Professor Charles Rufus Morey of Princeton University, whose lifelong study of Mediterranean and Western art from late antiquity to Romanesque times made the very term "Dark Ages" all but obsolete. The Museum was well aware of the irony of its title, and the catalogue emphasized the brilliance of color, design, and workmanship of what was shown. Furthermore, a seminar of scholars, many of them trained by Professor Morey at Princeton or at New York University, accompanied the exhibition itself; and thus the event as a whole had results which influenced, then and subsequently, the understanding of this phase of cultural history.

These results were put to use, ten years later, when the Walters Art Gallery of Baltimore, organized a still more ambitious exhibition of Early Christian and Byzantine Art. On this new occasion, Princeton University and the Dumbarton Oaks Foundation collaborated with the staff of the Walters Art Gallery. Leading university scholars, like Professors A. M. Friend of Princeton and Wilhelm Koehler of Harvard, were freely consulted. Once again, the visitor could experience at first hand the fruits of the labors of the best minds in the field.

The past decade has witnessed a remarkable growth of interest in Spanish painting before El Greco. It used to be rare to find such art exhibited in American museums, but today many of them show Spanish examples alongside the ubiquitous early Italians. If such a change in taste can be said to have had a single cause, Professor Chandler R. Post of Harvard seems to be primarily responsible for it. Many of our museum directors were students in his pioneering course in Spanish art, and every art library subscribes to his "A History of Spanish Painting," a corpus which has now reached its eleventh volume, not counting volumes-in-parts. As modern taste resurrects ever more variants of "primitive" art, the publications of Professor Walter W. S. Cook of New York University on Spanish Romanesque painting, will undoubtedly stimulate collecting in this field, and the inevitable and happy result will be more examples of good quality in our public museums for the edification of the man off the street. The Cloisters in New York City, with its frescoes, and the Boston Museum of Fine Arts, with an entire twelfth-century apse, have already set a major example. A younger scholar preëminent in Spanish painting of the Golden Age, Professor Martin Soria of Michigan State College

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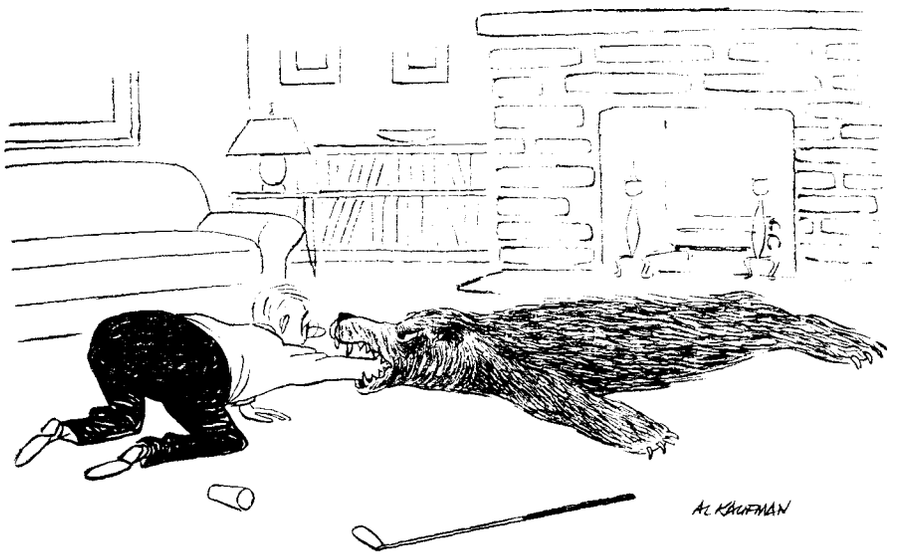

Man as a Political Animal

By PETER H. ODEGARD, *chairman of the department of political science, University of California at Berkeley; author of "The American Public Mind" and other books.*

THE publication within the next fortnight by the Johns Hopkins Press of a five-volume study of "Presidential Nominating Politics" on the 1952 election will mark a significant point in the development of political science in the United States. For this study, sponsored by the American Political Science Association, is not only an outstanding example of cooperative research (more than sixty scholars in forty-eight states are the authors and editors) but also fairly typical of the "new look" in political science.

This "new look" is reflected in an increasing awareness of the baffling complexity of what since Aristotle has been the Queen of Sciences—the Science of Politics. No longer a hostage of history and freed at last from its bondage to the lawyers, as well as from the formalism of the political taxonomists, political science has become or is in the process of becoming one of the central integrating disciplines for all the social sciences. As the dominant mood of the interwar period was one of specialization and *isolation* among the major disciplines, so the mood of this postwar generation is one of specialization and *integration*.

The process of fission which gave political science its independence from moral philosopohy and political economy was not arrested at the borders of the new discipline but continued into its own nucleus with devastating results. Public finance broke away to rejoin economics; public administration cut loose and set up shop with its own institutes and schools and its own society of public administration; international relations began to assert itself as a separate discipline; and students of political behavior and public opinion grew restive under the formalistic restraints of traditional political science. Comprehensive treatises on "Principles of Political Science" or "The State" after the manner of Aristotle and Hobbes, disappeared. Occasionally the great formal texts by Sedgwick, Burgess, Wilson, Garner, or McIver were consulted, but they ceased to dominate the field. The specialists and the empiricists, calling themselves "scientists," replaced the generalists and the philosophers as the central figures on the scene. The change was reflected in a greater concern for methodology, as speculation concerning basic principles and values gave way to empirical, quantitative studies of movements and trends. Political science in the interwar period, thus shifted its emphasis from structure and statics to political dynamics. The search for a single body of eternal values or first principles yielded to a search for pragmatic solutions to real and insistent problems in what was frankly recognized as a pluralistic universe.

Most of these trends have continued to the present time, but with a growing demand for closer integration of the specialists not only with political science itself, but also with other social sciences. This demand for integration has at least temporarily arrested the trend toward separatism and disintegration that characterized the earlier period. As matters now stand, and allowing for local variants, political science in the United States today may be said to embrace the study of political theory, American government, comparative government, public law, international relations, public administration, and political parties, public opinion, and pressure groups.

WITHIN each of these fields one can discern the influence of the major trends outlined above—that is, toward the study of dynamics as against statics, and toward closer integration both within political science and with related disciplines outside. These trends are reflected also in a diminishing emphasis on history and on law as compared with an earlier generation.

Political theory, for example, has come to be regarded more as an instrument of scientific analysis, than as a history of political ideas. Some scholars continue to write in the historical manner of Dunning and Carlisle and Sabine, but they are few and relatively unimportant. There are a few also, who, in the great tradition of Barker and Jowett publish intimate and detailed textual analyses of the "great" works of the past. Outstanding among these is Professor Leo Strauss of Chicago, whose earlier book on Thomas Hobbes has now been followed by exciting analyses of Xenophon, Spinoza, and Maimonides. Carl Friedrich's fine study of Kant's "Eternal Peace" (under the title "Inevitable Peace") may be cited as another example of this group. And then there are those who use political theory as a vehicle for polemical tracts on contemporary events. Willmore Kendall, for example, uses Rousseau and Locke to buttress his own radical majoritarian views, and J. L. Talmon finds the "Origins of Totalitarian Democracy" in the writings of Rousseau. Karl Popper, another of the polemicists, undertakes in his "Open Society and Its Enemies" to make Plato a partner of Hitler and Stalin. And finally Eric Voeglin, whose strange obsession with Gnosticism makes his "New Science of Politics" a sustained assault on rationalists and liberals of every kind.

But political theory, by and large, is losing its historical and polemical obsessions and is becoming an important aid to scientific analysis in nearly every field. Congress in administrative theory, theories of international relations, theories of organization are now to be found in most political science curricula. Her-

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bert Simon's book on "Administrative Behavior," Dwight Waldo's "The Administrative State," Hans Morgenthau's "Politics Among Nations," and Hugh Clokie's essay on "The Modern Party State" are illustrative of the trend. David Easton's "The Political System" is a none too successful effort at a comprehensive treatise in the same vein.

But political scientists in the United States suffer from the American preference for *practical* rather than *theoretical* discourse and have accordingly made but little contribution to the development of the great body of political theory. One looks in vain today for an American Locke, or Rousseau, or Burke, or Laski. Perhaps the new interest in the theoretical implications of practical politics and administration may help to produce some American political theorists of the first rank. Certainly they are few and far between today.

The shifts of emphasis in political science from statics to dynamics, form and structure to process and procedure, from armchair speculation to empirical investigation and quantitative analysis, from narrow specialism to interdisciplinary integration, are nowhere more evident than in the study of political parties, public opinion, and public policy. Preoccupation with party organization, party history, legal control of nominations and elections, and with the moral iniquities of party bosses and political machines has given way to a more comprehensive and objective inquiry into the nature, forms, and dynamics of political behavior in all its complex and fascinating variety. One has only to contrast, for example, such standard textbooks on political parties as Robert C. Brooks's "Political Parties and Electoral Problems" and E. M. Sait's "American Parties and Elections" with David Truman's "The Governmental Process" and V. O. Key's "Politics, Parties, and Pressure Groups" to see how the contemporary approach differs from that of a generation ago. Pressure politics, group dynamics,

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Digging Our Classical Past

By C. A. ROBINSON, JR., *professor of classics, Brown University; author of "The Spring of Civilization" and other books.*

COLLEGE students today receive a very different picture of classical antiquity than did their fathers. Their training is less philological and more comprehensive, and is based on a vastly greater foundation of knowledge, which recognizes that Greece and Rome cannot be adequately understood independently of the larger world to which they belonged. Quite likely the fathers of our present undergraduates no more than heard of the Hellenistic Age, those three complex centuries between Alexander's death and Rome's completion of her empire, when Hellenism, or Greek culture, was adopted by many "barbarians" (non-Greeks). In fact, a generation ago Bury ended his "History of Greece" with Alexander's death (323 B.C.), for the new Age seemed debased and unimportant.

Slowly, however, our information increased, and then in 1941 M. Rostovtzeff of Yale published his three monumental volumes, "The Social and Economic History of the Hellenistic World," which has put our understanding of an entire epoch of history on a solid footing. It was this same Rostovtzeff whose "Social and Economic History of the Roman Empire" made the profession vividly and at long last aware of archeology's role in history. Rostovtzeff—we salute his memory—had a wide command of languages, ancient and modern, as well as a close familiarity with archeology. Using numerous illustrations and long captions as never before, he painted tremendous canvases with bold and original and provocative strokes. It was also Rostovtzeff who guided the productive Yale excavations at Dura Europus, a Hellenistic caravan city on the Euphrates, where all kinds of cultures met. The Yale University Press periodically publishes *Reports* of the excavations, but they are not intended for laymen. Visitors to New Haven, however, will be interested in the Yale Art Gallery and its portrayal of Dura—for example, the early synagogue with paintings, practically unique in the history of Judaism.

In 1950 our knowledge of one section of the Hellenistic world was further increased by David Magie's "Roman Rule in Asia Minor"; the result of twenty-five years' study, it is a meticulous, and yet polished, examination of Roman provincial administration and Asia Minor's experience with it. Few persons were surprised when the book received the award of the American Philological Association for the most distinguished classical publication of the year. Nor is this all. We used to believe that the Hellenistic Age consisted of four dynasties, until W. W. Tarn, the British scholar recently knighted for his work, published his "Greeks in Bactria and India." Now we know that there was a fifth and very remarkable dynasty, where the Greeks succeeded in maintaining their way of life in a far-off and isolated land. Tarn's extraordinary reconstruction is based in considerable part on a study of Bactrian coins (which exhibit, incidentally, the best examples of Greek portraiture that have survived) and on Chinese sources—but the whole subject needs to be checked and amplified by excavation.

An excavation in Bactria (Afghanistan) would not only please those anthropologists who suspect that the origins of mankind lie north of the Hindu Kush mountains, but would also throw much light on an area famous in historical times as "the land of a thousand cities," whose capital, Bactra (Balkh), was called "the paradise of the earth." Now comes the exciting news from Philadelphia that Rodney Young of the University Museum has begun excavations there; it is one of the few places of Central Eurasia not isolated by the Iron Curtain, but preliminary indications are that this vast site will be chiefly important for post-classical history.

Antiquity consists of the civilizations of Semites and Greeks, Egyptians, Iranians and Indians, Italians, Spaniards, Gauls, Germans and Britons. The layman can imagine the difficulty of integrating these civilizations, which in fact were inextricably mixed. A year ago G. M. A. Richter, long the distinguished curator of Greek and Roman antiquities in the Metropolitan Museum, delivered a series of lectures at the American Academy in Rome which, when published by the University of Michigan Press, will constitute a signal contribution to our knowledge of how some of these people—the Greek, Etruscan and Italic populations—reacted on one another in early Italy. Among many other

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things, Miss Richter brought out that Italic culture would have been quite barbarous, had it remained untouched by Greek or Etruscan influences. This pioneer work is based almost exclusively on the monuments, but for a complete picture of those early days other disciplines, particularly linguistics, must be called upon.

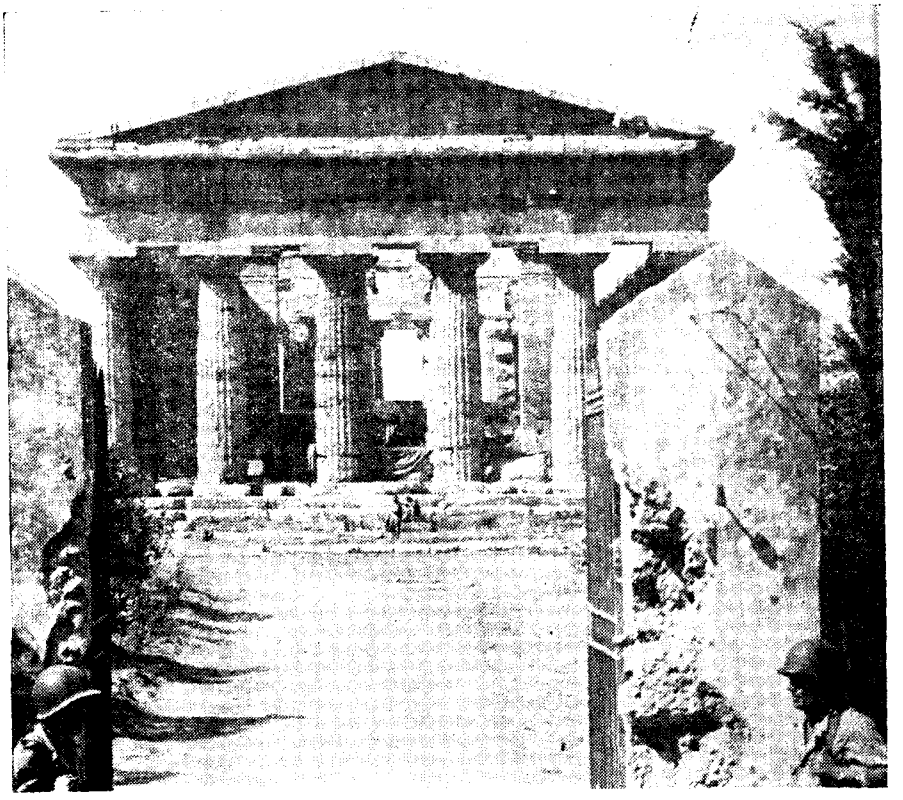
It is chiefly through excavation that every department of our knowledge is constantly increased. Archeological work, however, is long the property of specialists writing in learned periodicals, such as the *American Journal of Archeology*; the current issue, for example, has an article by that urbane and brilliant scholar of Bryn Mawr, Rhys Carpenter, which practically proves that the Hermes of Praxiteles (most famous of Greek statues) is an ancient marble copy of a bronze original. The Archeological Institute of America, Cambridge, Mass., with an admirable sense of its responsibility toward the layman, has recently founded the magazine *Archeology*, which is proving very popular and takes the reader lightly and expertly through the many different aspects of ancient life around the world.

The "Oxford Classical Dictionary," with 4,800 articles on as many subjects, will fascinate the reader looking for brief expositions in the light of our present knowledge. But how quickly almost anything written about antiquity becomes dated! Consider Troy. It was excavated long ago by Schliemann, with epoch-making results. Then in the 1930's our greatest prehistorian, C. W. Blegen of the University of Cincinnati, went to Troy—not to discover more gold, but to do something with the problems of stratification which nine cities built on top of each other inevitably create. The Princeton University Press is engaged in bringing out the results of his work—and we now know that the city of the famous War was not Troy VI but Troy VIIA, as it is called—but thus far "Troy" is chiefly for specialists.

More dramatic, perhaps, is the case of Mycenae, a name of romance and legend that brings to mind the lordly Agamemnon and the host which set off for Troy and the most beautiful woman in the world. Schliemann excavated Mycenae three generations ago; the work was continued by German scholars and by A. J. B. Wace, greatest of British prehistorians. His "Mycenae" really makes the place come alive. You would think Mycenae finished, but recently Wace returned—as did George Mylonas of Washington University and Greek archeologists—and in the excavations uncovered imposing remains, and with them any number of problems.

All this has to do with the marvelous Bronze Age of prehistoric Greece, which lasted from approximately 3000 to 1100 B.C. This great and romantic epoch has once again become the most exciting of antiquity, for the discoveries are both fundamental and revolutionary. Our history books will have to be rewritten, expensive excavations must be long supported. Blegen opened the new chapter in archeological scholarship just before the War, when he excavated the palace of Nestor, Homer's long-winded orator, at sandy Pylos and found inscribed clay tablets which had been accidentally baked during the destruction of the palace by fire. He has since found a great many more and—what seems incredible in view of the long excavation of the site—Wace has found others at Mycenae. These are the first documents from mainland Greece for the Bronze Age, and they are written in a script used in Minoan Crete. At first blush, this would seem a fatal stumbling block, for the hundreds of tablets from Knossos in Crete have remained undeciphered since their discovery by Sir Arthur Evans half a century ago. Now comes the momentous news from England that M. Ventris (an architect who has long "played" with these tablets in off hours) has translated some of those from Pylos. They are written in an early form of Greek.

We must now say that the Greeks entered the Balkan peninsula about 2000 B.C. (instead of the conventional 1100 B.C.). As they built their strong and brilliant power at Mycenae and elsewhere on the Greek mainland, they not only took over from contemporary Crete artistic motives but also the Cretan script. This script had been developed for the Cretan language (still a mystery), but the Greeks of course used it for their own language. It follows, then, that the decipherment of Evans's tablets from Knossos is a separate problem, but there are now solid indications that they too will soon be forced to yield their secrets. When that happens, the two millennia of Greek prehistory will emerge into the light of history.



". . . Probably the most spectacular excavation is the current one in [Athens]."

PROBABLY the most spectacular excavation ever conducted by Americans is the current one in the Athenian Agora or market place. The American School of Classical Studies has bought twenty-six acres in the heart of Athens, cleared them of their modern buildings and excavated—a triumph of scholarship. When work began in the early 1930's, it was recognized that a new periodical would be needed to report the results; thus *Hesperia* came into existence. The Agora is almost unknown to the layman, for he could not be expected to follow the specialized articles; and yet, a good deal of the topography of the violet-crowned city has been recovered, together with religious and governmental buildings and law courts, tens of thousands of coins, much sculpture, pottery, and so on. All this important

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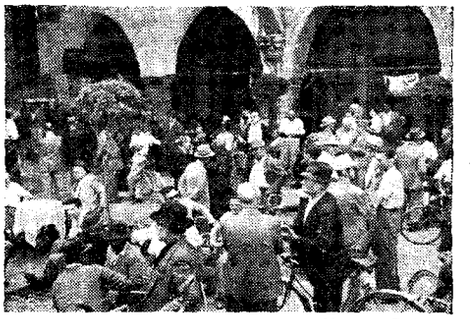
IBM plus Reality plus Humanism=Sociology



—Horace Sutton.

By C. WRIGHT MILLS, *associate professor of sociology at Columbia University; author of "White Collar," and other books.*

SOCIOLOGY, judging by the books of its practitioners, is a strange field of learning. In the libraries of its professors you will find books containing announcements like this: p^1 $(=p^2ij)$. As well as books, also called sociology, full of mumblings like this: "Sociological theory, then, is for us that aspect of the theory of social systems which is concerned with the phenomena of the institutionalization of patterns of value-orientation in the social system, with the conditions of that institutionalization, and of changes in the patterns, with conditions of conformity with and deviance from a set of such patterns and with motivational processes in so far as they are involved in all of these." As well as (and this is the last sample) assertions of this kind: "Militarily, economically, and politically, there is going on a struggle for the world . . . this struggle has a portentous psychological meaning: we witness and we participate in an historic contest which will decide what types of men and women will flourish on the earth."

It is possible, I suppose, that the same mind might compose all three statements, but it is not very likely. And, in fact, the same mind did not do so; not even the same type of mind. All of which means that American sociology, as it is revealed in books, is now divided into three main camps. Some sociologists, after having drafted a dozen articles and a hundred memoranda to the foundations, believe themselves to be Statesmen of Social Science, and claim to see just how each of the three fit into the orderly progress of a unified field of learning. But I am not one of them.

I hold that only one of the three camps is worthy of the name sociology, and accordingly, I am not even going to mention the names of the leading members of the other two. Some of my best friends are in those camps, but they will have to blow their own horns. This decision allows me to do all that I can honestly do: give growling summaries of the other two camps (exaggerating them slightly, in order the more clearly to reveal their tendencies); pleasantly elaborate the third, to which I belong; and then mention some key books from which one working sociologist has learned something.

The first camp is that of The Scientists, who are very much concerned to be known as such. Among them, I am sure, are those who would love to wear white coats with an I.B.M. symbol of some sort on the breast pocket. They are out to do with society and history what they believe physicists have done with nature. Such a view often seems to rest upon the hope that if only someone could invent for "the social sciences" some gadget like the atom bomb, all our human problems would suddenly come to an end. This rational and empty optimism reveals, it seems to me, a profound ignorance of (1) the role of ideas in human history, of (2) the nature of power and its relations to knowledge, and of (3) the meaning of moral action and the place of knowledge within it.

Among The Scientists, the most frequent type is The Higher Statistician, who breaks down truth and falsity into such fine particles that we cannot tell the difference between them. By the costly rigor of their methods, they succeed in trivializing men and society, and in the process, their own minds as well.

In fact, several men in the social studies now enjoy enormous reputations, but have not produced any enormous books, intellectually speaking, or in fact any contributions of note to the substantive knowledge of our time. Their academic reputations rest, quite largely, upon their academic power: they are the members of the committee; they are on the directing board; they can get you the job, the trip, the research grant. They are a strange new kind of bureaucrat. They are executives of the mind, public relations men among foundations and universities for their fields. For them, the memorandum is replacing the book. They could set up a research project or even a school, but I would be surprised if, now after twenty years of research and teaching and observing and thinking, they could produce a book that told you what they thought was going on in the world, what they thought were the major problems for men of this historical epoch; and I feel sure that they would be embarrassed if you earnestly asked them to suggest what ought to be done about it and by whom. For the span of time in which The Scientists say they think of their work is a billion man-hours of labor. And in the meantime we should not expect much substantive knowledge; first there must be methodological inquiries into methods and inquiry.

Many foundation administrators like to give money for projects that are thought to be safe from political or public attack, that are large-scale, hence easier "to administer" than more numerous handicraft projects, and that are scientific with a capital S, which often only means made "safe" by trivialization. Accordingly, the big money tends to encourage the large-scale bureaucratic style of research into small-scale problems as carried on by The Scientists.

IN THEIR practice, as in that of the Grand Theorists which I will now describe, the social studies become an elaborate method of insuring that no one learns too much about man and society, the first by formal but empty ingenuity; the second, by formal and cloudy obscurantism.

The Grand Theorists represent a partially organized attempt to withdraw from the effort plainly to describe, explain, and understand human conduct and society: in turgid prose they set forth the disordered

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contents of their reading of eminent nineteenth-century sociologists, and in the process mistake their own beginnings for a finished result.

To at least some of those who claim to understand their work and who like it, Grand Theory is the greatest single advance in the entire history of sociology.

To many of those who claim to understand it but who do not like it, it is a clumsy piece of irrelevant ponderosity.

To those who do not claim to understand it but who like it very much —and there are many of these—it is a wondrous maze, fascinating precisely because of its often splendid lack of intelligibility.

Those who do not claim to understand it and who do not like it—if they retain the courage of their convictions—will feel that indeed the emperor has no clothes.

And of course there are many who qualify their views, and many more who remain patiently neutral, waiting to see the professional outcome.

SERIOUS differences among sociologists are not between those who would observe without thinking and those who would think without observing. The differences have rather to do with what kind of thinking, what kind of observing, and what kind of link, if any, there is between the two. The nerve of the Grand Theorists' difficulties lies in their initial choice of so general a level of thinking that one cannot logically get down to observation; and secondly, in the seemingly arbitrary elaboration of distinctions which do not enlarge one's understanding of recognizably human problems or experience. Moreover, almost any 500 laborious pages of theirs could be translated into seventy-five straightforward pages of English containing everything said in the 500. Too much of it is a getting ready to get ready, too much more a getting ready, and through it all, there are too many promises and not enough payoffs.

The line between profundity and verbal confusion is often delicate, and no one should deny the curious charm of those who, like Whitman, beginning their studies, are so pleased and awed by the first step that they hardly wish to go any further. Of itself, language does form a wonderful world.

Yet, isn't it time for sociologists, especially eminent ones, to stop thinking about thinking and begin directly to study *something*?

The third camp is composed of sociologists who are trying to perform three major tasks, which may be stated in this way:

Whatever else sociology may be,

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Men with Ideas

By FRANKLIN L. BAUMER, *Yale University; editor of "Main Currents in Western Thought."*

INTEREST in intellectual history—some prefer to call it the history of ideas or the history of thought —has increased enormously in this country since World War II. New courses have sprouted up on the campuses, and new textbooks have been written for them. Crane Brinton's "Ideas and Men" is one such book, and J. H. Randall's "The Making of the Modern Mind" continues to be widely used. My own anthology, "Main Currents of Western Thought" attempts to provide representative documents, together with essays on methodology and interpretation. For the scholar there is the quarterly *Journal of the History of Ideas*, founded in 1940, the History of Ideas Series recently inaugurated by the Princeton University Press, and Yale University Press's Studies in Modern European Literature and Thought, of which fifteen volumes have thus far appeared dealing with such figures as Baudelaire, Croce, Sartre, and Unamuno.

Doubleday's Anchor Books now includes reprints of Edmund Wilson's "To the Finland Station" and Basil Willey's "The Seventeenth Century Background," both excellent works of intellectual history, and Mentor Books lists titles like R. N. Tawney's "Religion and the Rise of Capitalism" and Alfred North Whitehead's "Science and the Modern World."

When one considers the attack currently being made on the so-called "eggheads" in the United States, this is a significant phenomenon. It argues, I think, a real and widespread respect for "the intellectual class" and a recognition of the contributions it has and is making to civilization. It also argues a revulsion against the extreme version of the Marxist interpretation of history, in which ideas are read down as "ideology" or the mere

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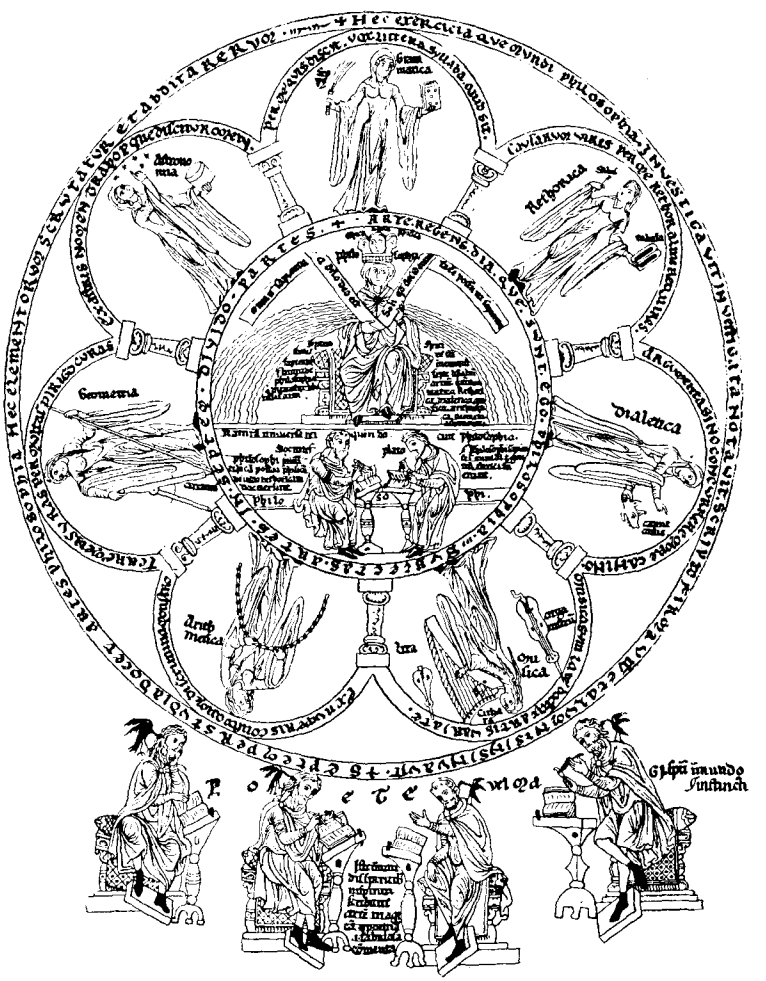

The Middle Ages saw learning in terms of the formal classical departments.

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The University Publisher and the Lady

EDITOR'S NOTE: *For its University Press Issue* SR *has asked August Frugé, vice president of the Association of American University Presses and director of the University of California Press, to discuss problems peculiar to university publishers.*

A PUBLISHER, like a lady, must learn the art of saying no. Failing that, he will find himself scrambling from one awkward position to another and at an ever-increasing disadvantage. If he (or she) is experienced, he knows that tact and understanding are essential, especially when facing those still tender with their first love. But more important is the honesty, the courage to give the true reasons for declining the unwanted manuscript or suitor. It is unwise to fall back on excuses or to make conditions, for the most unlikely people are apt to parry the excuses, meet the conditions—and then what do you do?

It is easy, seductively easy, to say that a book cannot be published because it will lose money, when the real reason for rejection is quite different—its restricted subject matter, its lack of quality or significance (in the publisher's opinion), its poor organization or style. To make this kind of excuse is to invite an offer of financial help or to send the author off to other publishers, secure in his belief that only an ugly moneyed attitude separates his work from the public that deserves it. This is leading the author on, without any real hope, and it is about as reprehensible as any other kind of teasing. A variety of the practice is indulged by those commercial editors who tell the author of an unpublishable manuscript that his work is probably just right for a university press.

Despite all these harsh words, there are good books that cannot pay for themselves and that may be accepted with enthusiasm if help can be found. But the enthusiasm must be real, must come from an inner conviction; it cannot be put on and off like a new dress. Heaven preserve us from the "hard sell." If author or publisher (or lady) can find little heart for the venture, no good will come of it.

Much of this wisdom is practical, based on some knowledge of the consequences that follow weasel-worded letters. But on another level, what is the publisher's duty to the author who has entrusted him with a manuscript and asked an honest question? Surely it is to give an honest answer along with the best, the fairest appraisal he knows how to make. If the opinion is negative, the publisher may well qualify it by acknowledging that his own judgment and that of his readers is human and fallible, subject to reversal by another publisher and another set of readers. The value of this attitude is perhaps greater to the publisher himself than to the author.

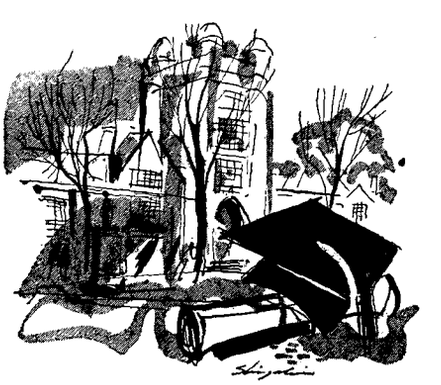
And lest all this sound too negative, I should add that it is equally important, perhaps more important, for the publisher to have the courage to say yes when yes is called for, even if the circumstances be difficult, even if the risk be great. Again like the lady, he should not build his defenses too high or too tight, for thus he may fail to discern the spark of promise, the seed of value, the barb of fruitful controversy. The publisher must be willing to follow his belief. There is no rule of thumb to tell him when caution must be thrown to the winds, but sometimes it must.

It has been said that the scholarly publisher stands with one foot in the ivory tower and the other in the market place—a trying position and one that requires either a firm faith in the future of scholarship or a split personality. He must have a practical sense or he will accumulate a warehouse full of unwanted books and will look the other way when a university administrator passes; but if he sees himself only as a businessman and his books only as merchandise, he had better get himself into a sounder business. For the making and selling of books (as distinguished from novelties) is not an economically sound enterprise in a culture that regards them as luxuries.

THE newcomer to scholarly publishing sometimes longs for the big sales that a sensational book or a novelty may seem to promise. Later he learns that popular books are not always popular, that the flimsy book is more likely to reach the remainder shelves than the best-seller list (in spite of many examples to the contrary), and that his money has gone down the drain along with his reputation. As a university publisher pointed out years ago, the soundest scholarship is the most practical course for the scholarly publisher, the best book is the safest risk of all. A little patience, a little time, and it will go out of print, but nothing is so unsalable as last year's mediocrity.

Curiosity becomes a publisher, a wide ranging curiosity and not too many unrecognized prejudices. Closely related to this is the ability to listen (a trait that is charming in ladies, too). Ordinarily he can know little about the author's specialty and he will only lose respect by a pretense of knowledge, but the ability to listen, to catch the excitement of another's discovery, to see the human implications in detailed research, these are close to the heart of his vocation.

—AUGUST FRUGÉ.



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LETTERS TO THE EDITOR

POCKET, PLAY, OR FULL LENGTH

NATURALLY I was interested in George McMillan's implication in his letter [*SR* April 10] that I was dishonest in describing the lot of military nurses in the South Pacific during the last war.

I wonder whether Mr. McMillan formed his opinion from reading my novel, the abridged Pocket Book version of it, or from seeing the play written around it by Oscar Hammerstein and Joshua Logan, where one of the loveliest heroines of modern drama appears.

During the past seven years I have received about 300 letters from men and nurses arguing about my two chapters "An Officer" and "A Gentleman and Our Heroine," and most agreed that I gave an honest account of what transpired, but many felt it would have been better left unsaid.

Had Mr. McMillan based his judgments on either the abridged version or the necessarily softened dramatic interpretation I can understand his being a little confused; but if he read the novel, if he saw the passages about the savage sexual conditions that resulted, if he read the section about enlisted men attempting to hijack a nurse's car, if he saw the part about the evil system of having enlisted men drive nurses to dates with officers . . . if he caught anything at all of what I was trying to say, then I'm confused by his charge of dishonesty.

JAMES A. MICHENER.

Bucks Co., Pa.

"Do you suppose it means anything that I've gained ten pounds during the Eisenhower Administration."

EXPRESSION OF WOE

DEAR MR. COUSINS,—

Gladly would I publish dozens
Of poems in your weekly sheet
(Could I approval always meet,)
But *this* my eye did lately greet:
On January nine
In "Rampart," a short poem of mine:
You changed *poplar* to *popular*—
The error's not just ocular,
But breaks into my ordered frieze
Of wintry bare imagined trees.
My woe is more than jocular!
So, revered Mr. Cousins,
Please
Restore
My row of trees!

KATHARINE DAY LITTLE.

Boston, Mass.

BUCHANAN'S YOUTHFUL LOVE

ALTHOUGH AN ADMIRER of much of *The Saturday Review*, I have grown increasingly annoyed at your travel editor, Horace Sutton, and his flippant inaccuracies. Why is it that travel writers seem to feel expert on every subject after a day or two of exposure to it? And why must these writers insist on perpetuating historical inaccuracies? . . . A case in point is his effort to lend unneeded drama to the life of James Buchanan [in BOOKED FOR TRAVEL, *SR* April 10]. A little inquiry beyond the obvious sources would have informed Mr. Sutton that "Buchanan's youthful love," Anne Coleman, did not take her own life. She died during a sudden illness; I'm sure this was just as heartbreaking to Buchanan if not as dramatic. . . .

ROBIN W. WINKS.

Baltimore, Md.

NORMAN AND MELVIN

BACK IN 1940, I had with me on the Rudy Vallee-John Barrymore radio show the fine writing team of Panama and Frank. They were fast fellows with a "switch," but I can't believe that they would carry the practice so far as to switch their given names as stated in Arthur Knight's review of "Knock on Wood" [*SR* April 10]. In those days they were known as *Norman* Panama and *Melvin* Frank.

J. A. MCFADDEN.

Philadelphia, Pa.

FREE AND FAIR

. . . YOUR FAIR TREATMENT of the Buckley-Bozell book, "McCarthy and His Enemies" [*SR* April 3], is the way I like to see a free press act. I read both reviews and I feel that I have a deeper understanding of this important situation in our Government. . . . You are perfectly frank as to your opinion, but still you present both sides as presented by representative men.

(Rev.) JOHN J. REILLY

Phillipsburg, N. J.

DEFINITION WANTED

MR. SOKOLSKY in his defense of McCarthy says that the problem is one of becoming conscious of the Communist conspiracy or risking an occasional error. I would appreciate it if Mr. Sokolsky would define his use of the word "occasional" as well as knowing what it would mean if he himself happened to be that "occasional error." Would he be willing to sacrifice himself and his family if it meant that other Communists would be found by the same method of disregarding the means? . . .

FLORENCE ANN DRAKE.

New York, N. Y.

EXACT OPPOSITE

IN THE ORIGINAL TEXT of my review of Bernard Berenson's two books [*SR* April 3] I said, "Against this ignominious theory, Mr. Berenson—*resenting* crowd emotion . . ." For this *SR* inadvertently substituted "*representing* crowd emotion," which is, of course, the exact opposite of what the author and I intended.

WALTER PACH.

New York, N. Y.

OUR NATIONAL PARKS

"MILLIONS FOR THE MILLIONS," by Bernard Kalb [*SR* April 17], is a fine reminder of how some of the national parks were established. It is unfortunate that Uncle Sam is not willing to spend the money needed to take adequate care of some of these areas, and worse that our Secretary of Interior, who is entrusted to protect them, is trying to break the back of the National Park System by recommending a dam and a reservoir which would inundate the unique Green River Canyons of the Dinosaur National Monument. If built, this dam would establish a precedent which could lead to exploitation of other parks.

HERBERT W. LEVI.

Wassau, Wis.

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The Hucksters' Forebears

"The Old Country Store," by Gerald Carson *(Oxford University Press. 330 pp. $5) tells the story of America through the vicissitudes of a peculiarly American institution. The book is reviewed here by Charles Morrow Wilson, author of "Backwoods America," and other books.*

By Charles Morrow Wilson

RECENTLY one of the more distinguished British historians told me that when he reads the works of American historians, including those of a repeated winner of Pulitzer prizes, he can only slobber in abject frustration. "American historians," he sought to explain, "set out to build history on state documents copied clumsily and stupidly from non-American sources; on wars or brawls which are far better forgotten; on political mouthings which never deserved space in newspapers, much less in bound volumes; on press-agented belchings of egomaniacs, and mutual admiration among pompous nobodies, including dull college faculty members and duller 'elder statesmen'."

At or near that point the distinguished British historian over-swallowed his Bloody Mary and the dissertation ended in violent coughings.

I kept recalling the sentiments while reading and rereading Gerald Carson's excellent book, "The Old Country Store." We need more books like this, and we need this one urgently. Since early colonial times, as today, the country store has remained one of the more endearing and revealing of American institutions. Obviously Mr. Carson, who formerly worked for advertising agencies, realized this a long time ago, since he has here produced a career book about what has endured since a century before George Washington's times as a career American story, and in many ways a world story. The one conspicuously superfluous word in the entire volume is "old" as used in the title. The country store is neither truly old nor truly new; rather, it is as near eternal as mankind.

Within the first five pages one discovers that, deliberately or otherwise, Gerald Carson is writing American history by way of the country store, its shelves, counters, cash drawers or cash registers, its keepers, customers, and whimsies. The book literally sweeps into history like a canoe sweeps into a strong down-current.

The first section of Mr. Carson's fascinating volume deals with the American country store between 1791 and 1861, aptly noted as "a pinpoint in time as compared with the long life of the country store." At the beginning of this period, with milk selling for fifteen shillings a quart, pork 60 shillings a pound, corn $40 a bushel and milk cows for around $1200 a head (all in colonial scrip) the "Washington dollar" was even more perturbing than the "Truman dollar" or, alas, the Eisenhower dollar.

BUT in one way or another the country store has endured and yielded livelihoods by trade in the bases of life, including the scythes and wheelbarrows to which Revolutionary gun factories "converted"; haircuts, mail services, primitive medication, scratch-paper banking, from home-weaving and privy-cleaning to home-

—From "The Old Country Store."

From the catalogue of Butler Brothers, wholesalers selling only to the trade.

THE AUTHOR: Back in early 1951 Gerald Carson, then an advertising executive who had spent several decades contributing heavily to Madison Avenue Americana, began poking around in history. History, in his student days at the University of Illinois, had bored him, but he had since managed to work up an affectionate interest in the country's pre-supermarket era. Anyway, out of all the flora and fauna that once flourished hereabouts, the old general store struck him as possessing the ingredients on which to base an evocative excursion through the past. "I had a warm feeling for early American rural life, angled in the direction of merchandising because of my own work," Carson, who is fifty-four, said the other day. "It occurred to me that the old general store was a vehicle for getting back to that period and discovering it. Also, I'd read a little of William Graham Sumner, the great Yale sociologist, and I'd picked up an idea of his that there was a lot of unused material nobody had ever turned over for writing history—the ephemeral type lying below what might be called the respectable or government-document level of research." On retiring in '51 ("when the other boys went to 21, I went to the bank") Carson, who once helped sell Kellogg's Corn Flakes for Kenyon & Eckardt, promptly booked himself on a journey among museums and almanacs. His book—his first—is a kind of a fond epitaph to the old country store whose death he helped hasten by playing a huckster's role in the merchandising upheaval of the twentieth century. Carson has been writing off and on ever since he spent a couple of months on the staff of the old *New York Herald* in the early Twenties. He also did some reviews in those days for the *SR*, mostly belles-lettres. In writing his book Carson acquired a fine collection of early American literature, including a paperback entitled: "That Reminds Me! New Crop of Drummer's Yarns. 10¢." One yarn goes: "Why is a hen immortal? Her son (sun) never sets." That killed them back in 1894. —BERNARD KALB.

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grown butter, wool, non-refrigerated beef, cowhides, wood ashes, and hen eggs which, alas, sometimes gave forth chickens while waiting in tranquil country sunlight.

In the course of a scholarly chapter called "The Thrivingest People in the World," Mr. Carson strays amiably to review the continuing story of the American peddler. His able chapter, "Human Nature and Other Trials" includes discreet mention of such illustriously incapable country store tenders as Abraham Lincoln and a somewhat flippant clerk named Wilbur Cross, who later did a great deal for Connecticut and American appreciation as well as for Slave-trader Eli Yale's college.

The chapter on country store records, "A Look at the Books," is one of the nicest runs of non-fiction which this reviewer has noted since Faulkner penned his acceptance of the Nobel award. However, as a fellow devotee of the country store I should like to assure Mr. Carson that them gyp contraptions called cash registers ain't yet took all the fun and revelations out of the country store books. They is still findable and delightfully illiterate.

A MERE quarter-century ago when I reported backwoods Ozarks for the *St. Louis Post-Dispatch,* which has somehow survived, my best news tips came from country storekeepers, who in line of duty and intimate survival knew their countrysides better than anyone else, and/or their ever revealing ledger records. Together they supplied the truthful gist of my revelations of Ozark moonshining, most of the banditti stories from Pretty Boy Floyd back to the Starrs and the James Boys, to revelations of bank robbers and robberies, most-robbed bankers, prime political scandals, to mobster activities ranging from Capone and Costello to former presidents of the University of Arkansas, to dozens of remarkable and well-hidden personalities, including the "Roughing It" partner of Mark Twain, the former secretary to U.S. Grant, to an erstwhile lady-in-waiting to Mexico's would-be Empress Carlotta, and so on by the column.

My column here is running out. Part Two of Carson's book deals with the country store era, 1861 to 1921, and does an excellent job of it, including pertinent notes on drummers, loafers, mail order houses, department stores, and country peddlers—many of whom found it easier and cheaper to establish country stores.

Gerald Carson's book is well worth reading and owning. It makes one proud of the author, the publisher, and America.

Notes on a Tower of Strength

"Secretary Stimson: A Study in Statecraft," by Richard N. Current *(Rutgers University Press. 272 pp. $4.50) is a critical examination of certain aspects of the career of a man who served six Presidents with distinction. Here it is reviewed by Mark S. Watson of the* Baltimore Sun, *author of "The Chief of Staff: Prewar Plans and Preparations."*

By Mark S. Watson

THERE cannot have been in America's history many statesmen who in one office or another served under six Presidents—seven, if one counts service as a colonel while Woodrow Wilson was President—and generally with distinction. That was the record of Henry L. Stimson. Under Theodore Roosevelt he was U. S. Attorney in some famous prosecutions; he was Secretary of War under Taft, special agent in Nicaragua and Governor-General in Manila under Coolidge, Secretary of State under Hoover, and again Secretary of War under Franklin Roosevelt and thereafter under Truman long enough to close out World War II and play an important role in the decision to use The Bomb over Hiroshima.

The fullest record of this eventful life in American and international affairs is the third-person narration which Mr. Stimson and McGeorge Bundy jointly presented six years ago ("On Active Service in Peace and War"). Mr. Stimson's own partnership in that work inevitably limited the book's objectivity, but just as inevitably it afforded solid guidance in adjudging the motives for all those large decisions which Stimson had made, as seen by himself in retrospect. Were that wise and forceful old statesman alive, it would astonish him (as it will his continuing admirers) to see how faulty his decisions often were—in the opinions presented in 1954 by Richard N. Current in a new appraisal, "Secretary Stimson: A Study in Statecraft."

Professor Current's book is not a biography covering a whole life with all its works. It is by design concentrated on those decisions of Stimson which were in controversial areas, and a foreword explains that the author's frank purpose is to raise questions, rather than to answer them. Unhappily, while the apparent breadth of the author's research provides its own evidence of his industry, the questions he raises serve far more often to discredit Stimson's decision than to support it. A factor in this is the frequency with which a "question" seems to spring from the quoted sneer of some contemporary whose personal hostility to Stimson was well known at the time (and hence discounted by the discerning of that day) but who now assumes the disguise of an assumed "objectivity." America has lately witnessed a great deal of this sort of sniping by political sharpshooters, and has realized how difficult it is to set up a proper defense against innuendo. In this case Professor Current very often finds himself swept away by "questions" which simply are not adequately answered and which, to a degree, allow an inference that the "question" has substance as well as venom. It is an inference that old associates and admirers of Stimson will not make.

In what seems like an effort not to be prejudiced in favor of his subject, Professor Current's own treatment of the case too often leans the other way. He appears surprised that Stimson changed his views, though he could hardly have served six such diverse Presidents without changing his views. Stimson's undoubted regard for the strenuous T.R., his admiration for the military tradition, and his consistent advocacy of uni-

—*Culver.*

Henry L. Stimson in 1913.

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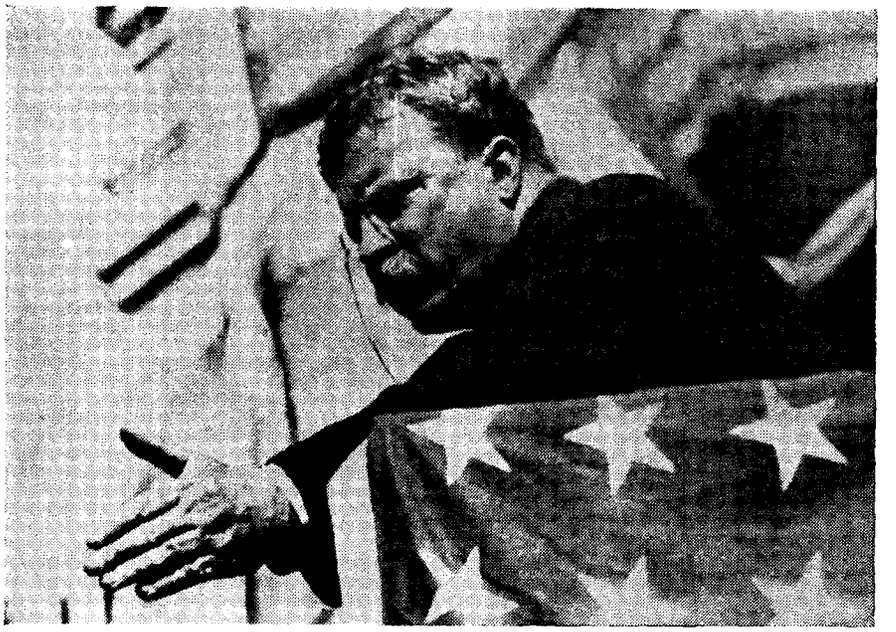
versal military service appear to irritate the author. So do Stimson's labors to bring peace to Nicaragua by means which at the time and in those puzzling circumstances seemed to a great many observers to be the most promising of all the dubious solutions then possible. Similarly, in the peace and disarmament struggles of twenty-five years ago, where Stimson's program (which was his superior's as well) failed, but where it is pretty clear any other program also would have failed. It seems a bit ingenuous to fasten criticisms on one statesman of one nation for the miseries of the world in our whole generation.

This must also be said, and with great earnestness, about the later "questions" which are raised with regard to Stimson's large role as a Roosevelt adviser, as World War II came nearer and nearer to engulfing America. His advice did not keep us out of war with Japan, but whose did? And whose could? It ought to be said that the failure of a policy does not prove it was wrong, but only that it did not succeed; whether any policy (unbacked by a respectable force-in-being) would have succeeded in turning the course of history in 1941 is another matter.

Much of the book deals, of course, with World War II itself. Those who at close range saw the aging but indomitable Stimson at work in that period will for the most part be distressed at the picture of him which emerges from these new pages. That there were mistakes of judgment in the haste and fury of those days hardly needs saying, but they were of divided responsibility, as were the still more astonishing achievements of the period. It seems a pity to raise the "question" of whether Stimson was uniquely to blame for this or that, and to slight the reality of the things which this sturdy old aristocrat did to earn from the normally close-mouthed General Marshall the tribute to him as a "tower of strength," an opinion shared by a great many. In his concluding paragraph Professor Current aptly quotes Stimson twice, in that statesman's own summary of some of his guiding principles. They run thus: "This world of ours is a growing, developing community; in such a world a reign of law, however desirable, cannot be used as a straitjacket to prevent growth and change, and still less to protect injustice and perpetuate hardship. . . ." And: "We are forced to act in the world as it is, and not in the world as we wish it were, or as we would like it to become." Those quotations, given only at the very close, might have allayed the raising of some of the questions which trouble Mr. Current.



T. R.—". . . if he couldn't get all he wanted he took what he could get."

A Fresh Evaluation of No. 26

"The Republican Roosevelt," by John Morton Blum *(Harvard University Press. 170 pp. $3.50), is an interpretative biography of Teddy by one of the editors of "The Letters of Theodore Roosevelt." Here it is reviewed by John D. Hicks, professor of American history at the University of California, Berkeley.*

By John D. Hicks

"A GREAT leader, a practical powerful man who cares with all his heart for the game"—this, according to the Republican Roosevelt, was essential for the proper functioning of a free government. The Democratic Roosevelt would have agreed, and probably also every other astute student of American politics. The American government simply does not function well without a vigorous, dynamic President, one who cares for and understands the game, one who is not afraid to use the power lodged in his hands. Theodore Roosevelt was such a leader. He had the character and personality to command the attention of the public; he could keep people looking his way. He had his principles; they may have been elastic here and there, but he believed earnestly in "hard work, duty, power, order." He was every inch the politician—the *professional* politician; nor did it ever occur to him that the President of the United States should not be that kind of politician. The alternative was to turn the government over to inexpert and bungling leadership.

In his book "The Republican Roosevelt," John Morton Blum makes much of the fact that Roosevelt was essentially a conservative; but the Roosevelt brand of conservatism was not the static, do-nothing variety. For the twenty-sixth President, inaction was an impossibility and progress a law of nature. But progress must be decent and orderly. Roosevelt had a wholesome respect for "the long wash of historical development"; he knew where his country and the world stood in the stream of history; he sensed the necessity of traveling with the currents of his age.

As a politician he was interested in getting things done, but if he couldn't get all he wanted he took what he could get. The half-loaf was better than none. Perhaps, as some critics charged, he sometimes preferred the half-loaf, or even the quarter-loaf, to the whole loaf; it might be more digestible that way. He was ever ready to settle for "the highest practicable goal," to save "what he considered vital by sacrificing what he considered marginal." "I believe," he expounded, "in men who take the next step; not those who theorize about the two-hundredth step." He dealt with Congress as it was, and not as he thought it should be. He made skilful use of the patronage to achieve his ends, and in

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posterous everywhere and fired off paradoxes as easily as most men ooze platitudes. Like nobody but himself, he was so exuberant that he needed a few bores to reduce him to a normal state of gaiety; he did not suffer but enjoyed fools gladly. The poor of his parish of Combe Flory loved him and laughed at his jokes and thought him a little mad and revered him for his devoted goodness. He was the gentlest and most warm-hearted of wits.

One of the founders—indeed the original proposer—of the *Edinburgh Review*, he fought brilliantly for forty years, always on the side of sanity, always against injustice, irrationality, mere conformity, and entrenched privilege, never hesitating to attack either government or the bishops of his own church, though their approval was a clergyman's only path to preferment. (His daring and his hilarity prevented his becoming a bishop; it was a wonder that Lord Grey had the courage to make him a Canon of St. Paul's.) Roman Catholic emancipation, the Reform Bill of 1832, innumerable legal, administrative, and ecclesiastical reforms, owe much to the championship of Sydney Smith. His weapons were always those of common sense making transparently clear what was ludicrous in every fallacy. When it was argued in the House of Commons, for example, that allowing persons accused of felonies to be represented by counsel would be a grave expense to prisoners and might introduce deplorable wrangles between opposing counsel, Sydney imagined a judge saying to a convicted prisoner, "You are going to be hanged tomorrow, it is true, but consider what a sum you have saved!" and eulogizing a trial by remarking, "I am by no means satisfied that the jury were right in finding the prisoner guilty; but everything was carried on with the utmost decorum!"

The management of the first railways locked the carriage doors to prevent drunkards from stepping off trains in motion. There followed a number of accidents in which imprisoned passengers were burned to death. Sydney insisted in letters to the *Morning Chronicle* that 200 sane and sober people must not be endangered for a few drunken idiots. Why stop with locking doors, he asked ironically. "Why are not strait-waistcoats used?" After his third letter, the directors yielded. Luckily for them, he remarked; he had another in store in which they were described as gazing with satisfaction on a burnt train containing, "1st carriage—A stewed duke. 2nd—Two bishops done in their own gravy. 3rd—Three ladies of quality browned. 4th—Lawyers . . . stewed in their own briefs . . . 5th . . . —A grammar school returning home, legs out of window like a pigeon pie. 6th—A fat woman much overdone."

The boyish high spirits and gusto of these controversies are reflected throughout the entire correspondence by Nowell C. Smith in "The Letters of Sydney Smith." Sydney was not a man to husband his good things for his reviews, pamphlets, and sermons. Out of the facetious drollery of his mind they welled up into his letters, not indeed in a constant stream, but copiously enough to enliven with a recurrent sparkle their portrayal of a brave, loving, and lovable man. "The wind is outrageous," he writes one September Sunday, "to the infinite joy of those Ladies who can boast of good ankles, who will not fail this day to be punctually attentive to the public duties of religion, while those of more clumsy fabric will no doubt discover that prayers read at home are quite as efficacious."

Despite their merits, it is eighty years since Sydney Smith's letters have been in print. This new edition adds almost 300 never before published to the 750 included with the memoir produced by Sydney's daughter Lady Holland in 1855, carefully corrects all dates, and supplies numerous useful explanatory and biographical footnotes. Since Sydney Smith knew everybody of importance, these two volumes thereby constitute an illuminating picture of British social history from 1794-1844. But, more than that, they are also a self-portrait of a man whom it is impossible to know without coming to admire and love.

—*Bettmann Archive*,
Smith—"brave, loving, and lovable."

Uncle Lewis

"The Diaries of Lewis Carroll," edited by Roger Lancelyn Green *(Oxford University Press, 2 vols., 604 pp. $7.50), illuminates the little-known life of Alice's creator. Our reviewer, Carlos Baker, is chairman of the English department at Princeton University.*

By Carlos Baker

VIOLET DODGSON, one of his nieces, calls Lewis Carroll the Perfect Uncle. The first printing of his diaries, edited by Roger Lancelyn Green and covering the period from 1855 to 1897, might be described as an extended documentary footnote on the inception and development of his avuncularity. For all those who like to count themselves among his adopted nieces and nephews, it might seem that the Reverend Charles Lutwidge Dodgson, minister, mathematician, logician, and master of children's revels, attained the apogee of Unclehood with the publication of "Alice in Wonderland" in 1865 and "Through the Looking-Glass" in 1872. In fact, he managed without visible strain to hold to the high plateau of his performance as the thoughtful Squire of Little Dames well on into the 1890's. Dozens of small innocent Valkyries flocked through the years to his standard of innocent fun. Luckily for them, as for succeeding generations, there has never been an Onkeldammerung.

"About a year and a half before his death," writes Violet, "two of my younger sisters and I went to live in Oxford, at his suggestion, to attend the High School. . . . From the moment when he met us at the station he took us under his wing and ran round after us like a hen fussing over her chicks. He showed us Oxford, introduced us to his friends, children and grown-ups, made us free of his rooms at Christ Church, saw to it that we had everything we needed, friends, amusements, books, and so on, and kept an eye on us generally. We used to find little notes awaiting us after school, with suggestions or invitations for the afternoon, some little plan which meant that he was thinking of us and wishing us to be happy. We spent hours in his rooms, exploring his cupboards, browsing among his books, and playing games. He was, I remember, very particular about neatness and care of books and toys. The sternest rebuke I ever received from him . . . was for leaving an open book face downwards on a chair."

Miss Violet establishes the tone of

(*Continued on page 59*)

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A

AB

B

O

What Type American Are You?

It takes a lot of different types of people to make America what it is. And it takes different types of blood to make a blood bank . . . each as important as the other . . . each needed desperately.

Before the next 60 seconds have ticked away, four Americans will need blood to save their lives.

Give blood today . . . and save a life tomorrow!

the blood you give helps someone live!

GIVE BLOOD NOW

NATIONAL BLOOD PROGRAM

★ ★

BROADWAY POSTSCRIPT

A Booth at Coney Island

"BY THE Beautiful Sea" is an old-fashioned musical comedy plot disguised in modern musical-comedy conventions. In it, Lottie Gibson, a turn of the century vaudevillean of the Fanny Brice type, falls in love with a famous Shakespearean actor. After the fairly mild complication of the antagonism of a daughter by an earlier marriage is resolved, Lottie gets her man. The simplicity of this plot leads one to suspect that the quaint Coney Island setting was the primary reason for the authors' interest. Certainly Herbert and Dorothy Fields have written no line about their characters as telling as one that describes the nature of Coney Island itself. "Meet me at Sammy's Steak House," says Lottie to a newcomer, "You can't miss it. It has a great big lobster out in front."

Although the added legacy of modern musicals perhaps leads one to expect something a little more sophisticated and profound, and is in that respect a liability, the numbers themselves are often first-class. There is the choreography of Helen Tamiris which includes a delightful lampoon of the old-time spicy picture viewer. There is a score by Arthur Schwartz and Dorothy Fields which includes "Happy Habit," a song with the same joyous lilt of "South Pacific's" "Happy Talk," and another called "I'd Rather Wake Up by Myself," which reminds one of Rodgers and Hart's "To Keep My Love Alive." There is scenery by Jo Mielziner, who with his love of elevated structures has fun with all the strange-shaped trestles one sees around an amusement park. His roller-coaster is a fascinating and ingenious mobile that captures the magic of Coney Island more beautifully than anything else in the show. The Old Mill interior is a wonderful example of how a designer can put together a few selected details to convince an audience in a way that tons of construction wouldn't. And of equal importance is the subtle way Mr. Mielziner has added life to a set merely by warping the front step of Lottie's boarding house.

Then there is a rediscovered Broadway showstopper in the person of Mae Barnes. Miss Barnes' past-midnight singing has been titillating night owls for years, and her good-natured performance of "Happy Habit" and "When the Devil Answers, Hang Up!" supply a much needed zing to the proceedings.

Finally, there is the little matter of Shirley Booth. Miss Booth's amazing appeal stems partly from the fact that she has become a woman with whom every insecure American female can identify herself. Defensively, she jokes away any deep emotion. "I love the moon," she begins, in what might be a poetic speech to her lover. But taking no chance, she quickly adds, "I don't mean I want to bray at it or nothing like that." She is childishly romantic but simultaneously capable of a hard-boiled action. And she is almost masochistically generous and warmhearted once she is in love.

MISS BOOTH's other appeal comes from her unsurpassed performer's instinct. Perhaps it isn't a terribly deep instinct, but it does protect her from ever making a false move onstage. Lottie Gibson is not very much of a role and Miss Booth doesn't make it a great deal more than it is. But what she does do is to put every member of the audience *on her side* every second of the time she is appearing.

Miss Booth is supported by that grand old warhorse of operetta, Wilbur Evans. While Mr. Evans's trained baritone voice tends to break the lines of verbal communication between him and his audience, he has a surprising warmth and humanity in the non-musical part of his role.

While most of the above sounds like a show that would please everyone, the unoriginality of the book (even the dialogue borrows a well-known laugh from "Pal Joey" when Lottie mispronounces "Princerton" University), the absence of marked conflict, and the lack of a strong discernible attitude toward the material make "By the Beautiful Sea" an evening less memorable for its excitement than for its relaxedness. Still, the latter is a virtue not to be ignored, and of the musical comedies opening this season only the incomparable "Three Penny Opera" is a great deal better.

Christopher Fry fans will be interested to hear that his early short play, "The Boy with a Cart," is being revived. The Broadway Chapel Players, all of whom are Actors Equity professionals, are presenting the poetic drama every Sunday at 5:30 P.M. from now till the end of May. The play is performed in the Taylor Chapel of the Broadway Tabernacle Congregational Church located at 56th Street and Broadway. "The Boy with a Cart" is directed by Richard Barr and features Bill Penn.

—HENRY HEWES.

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SR GOES TO THE MOVIES

Mr. Houseman's "Executive Suite"

ONE of the things that fascinated me most about **"Executive Suite,"** M-G-M's new, multi-starred version of Cameron Hawley's popular novel, is its striking resemblance to last year's "The Bad and the Beautiful." I'm not, of course, referring to its story, nor even primarily to its all-star casting, though that does have some bearing on it. What I have in mind are such relative intangibles as taste, style, and (perhaps most intangible of all) point of view. Curiously enough, though these are elements that the critic generally ascribes either to the writer or the director, a comparison of the credit sheets on these two films quickly reveals that the sole creative link between them is their producer, John Houseman.

Now, among people this side of the studios there is a strong tendency to think about the producer—if indeed one thinks of him at all—as simply the money man, a strictly utilitarian fellow who juggles the budget, eliminates expensive scenes, and discovers young starlets overnight. Actually, such producers do exist, and they may still be found on virtually every lot in Hollywood. But their number is decreasing. The man who became a studio big-shot because he played golf and poker with the right people is a luxury that the industry can no longer afford. His place is being taken by people whose combination of business acumen and creative ability can make a positive contribution to what finally appears on the screen.

John Houseman, a tall, ruddy, soft-spoken man of fifty-two, has recently achieved recognition as one of Hollywood's most accomplished producers. Farmer, bank clerk, grain broker, he headed a large and profitable wheat export firm before he was thirty. He began writing and adapting plays as a hobby, then moved into theatrical production and direction when the export market dropped out from under him. At Hallie Flanagan's invitation he directed the famed WPA Negro Theatre during the Thirties, later joined Orson Welles on Project 891 and the Mercury Theatre. During the war he was in charge of the OWI overseas radio bureau. Active in films since that time, Houseman has continued to busy himself with such theatrical projects as the experimental Coronet Theatre in Hollywood and producing or directing in New York. During the past winter, for example, he took an accumulated four weeks of vacation and dashed East to direct "Coriolanus" for the off-Broadway Phoenix Theatre. His studio wasn't happy about it, but Houseman felt that the change of pace was vital to him. Within the past year he has also worked on "The Bad and the Beautiful," "Julius Caesar," and now "Executive Suite." When I visited him in Hollywood in mid-April his desk was piled high with scripts and plans for five more pictures, including a labor story to complement "Executive Suite," a psychological drama called "The Cobwebs," Daphne du Maurier's "Mary Anne," and "Montmartre," a film on Degas. At a time when the industry in general is trimming its sails, Houseman is busier than ever.

Quite apart from matters of taste and discrimination, he is prized and respected in Hollywood today as a man who knows what he wants and—at least as important—who understands the proper mechanisms for getting it, a man willing and able to go through the elaborate motions necessary to winning his point. "I wanted Robert Wise to direct 'Executive Suite'," he said recently, "and I felt fairly certain that I could get him eventually. But first I had to think of sound, logical reasons for rejecting every director on the lot that the studio offered me. It isn't that I wanted to be difficult or unreasonable. It's just that I have learned through bitter experience that once you agree to take someone you *don't* want, even though you take him as a favor to your studio or production chief, he becomes your responsibility, your choice. And if he doesn't deliver, that's your responsibility too. The graves of Hollywood are filled with producers who tried to do their studios a good turn."

IT TOOK Houseman six weeks to get Robert Wise, but his reasons for wanting him were as sound and logical as all his reasons for rejecting the others. The two had first met while Wise was editing Orson Welles's "Citizen Kane." Since "Executive Suite" similarly shuffles its large cast through an extended series of small incidents that must all fit snugly together, jig-saw fashion, into the final picture, Houseman felt that a director who knew tempo and cutting was essential. "Did you notice that there are only three

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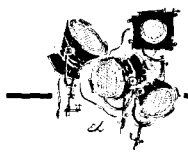
lap-dissolves in the entire picture?" he asked admiringly. "Everything else is a flat cut. The story doesn't stop for a moment."

FOR his writer, Houseman requested —and also eventually got—Ernest Lehman, a young magazine writer whose short stories had caught his attention. Lehman had never written for the screen before, but when Houseman discovered that he had previously been a reporter on *The Wall Street Journal* he would consider no other. To get expert advice on the furniture business, with which "Executive Suite" is concerned, Houseman consulted his friend Charles Eames, the designer. He personally scouted furniture plants for location work. He argued a reluctant Nina Foch into accepting the relatively minor role of a super-efficient secretary married to her job; it is easily the best part Miss Foch has ever had in pictures. And it was by his decision that no background music appears anywhere in the film, only an occasional heightening of realistic, natural sound—an airplane passing overhead, the roar of a factory, the shattering tones of an enormous carillon reverberating through a tower room.

The end result is a film with which both Houseman and Hollywood might well be pleased. Not a classic, not a milestone in movie-making, it does suggest a standard of production that could bring back to the box-office those vast audiences long alienated by tasteless trivia. "Executive Suite" is *about* something; not merely the question of which vice-president will succeed the late head of a large furniture company, but actually the qualities that the president of such a corporation ideally should have. It argues for an awareness of the responsibility of industry to its employes and to its community. But where Mr. Hawley cluttered his story with irrelevent incidents and personnel, the film has pruned scenes, combined characters, and concentrated its attention on defining the motives of the six men struggling to assume leadership in their company. And where the author's technique occasionally failed him, the film sweeps along with incredible skill and certainty, aided by inspired performances from Fredric March and Nina Foch, excellent ones from William Holden, Paul Douglas, and Louis Calhern. True, there are moments when the script is just a bit too slick for its own good—too homey with June Allyson, too strident with Barbara Stanwyck, too pat with Holden. But underlying all is a ripe awareness of what makes the wheels go 'round in business, in life, and in the movies. —ARTHUR KNIGHT.



TV AND RADIO

In Reply to Yours

EITHER the nervous folk who work in the advertising agencies read too jerkily or my handwriting is getting pretty sloven, because after a piece I wrote here some weeks ago praising a program I had accidentally come across on my TV set one night I was deluged with a slew of steaming letters the likes of which I haven't seen since I predicted that Hitler would lose the 1939 plebiscite.

All I had written was that the Kraft Theatre show that night afforded me the best hour I had spent at my set; that I was surprised it was that good because the plays I had previously seen at that hour hadn't usually been that well done; that it was so good I was sorry they hadn't included the name of the director among the credits at the finish of the show; that it was too bad the papers hadn't reviewed it the following morning; and that it would be a wonderful idea if Kraft would reshow the best thirteen reviewed plays of the season during the summer months when the pickings are pretty lean, and that this play should surely be in that list.

Well, I thought that was pretty nice of me. I sat back and drooled over the case of assorted Kraft goodies they would surely be sending me in return for my magnanimity. Instead I received a petulant letter from a man in the J. Walter Thompson advertising agency which handles the Kraft program. He told me (a) that all the shows on the Kraft Theatre are good; (b) the Kraft Theatre stays on all summer, as I should know if I've followed the Kraft Theatre regularly as a critic with integrity should; and (c) he doubted that I'd ever seen a Kraft Theatre show before or I would have known, as he proudly put it, they never credit anybody at the finish of a Kraft program.

The letter was signed Al Durante. No other credit.

In the first place, I have seen other Kraft plays, and often they seemed quite pedestrian. That means the authors should have gotten run over.

In the second place, I have noticed that the director's name was left off the Kraft credits, but when I saw this play which had been so brilliantly staged I wondered who had directed it. The other plays I had seen where the director's name had been left off the screen I hadn't wondered why. I had understood.

In the third place, I didn't say the Kraft Theatre went off for the summer. I merely suggested that instead of going on with the regular run-of-the mill plays it might be an idea to replay some of the better offerings of the season for the benefit of those who might have missed them.

IN THIS connection, and further to complicate the matter, *TV Guide*, that handy little booklet which lists and describes the programs you may see every week, took a large ad in this publication announcing that if I had read *TV Guide* I would not have "accidentally" tuned in this play that night. I might have known from reading *TV Guide* that I was in for a whale of an hour's entertainment.

TV Guide listed the show this way:

> "A Delicate Story" by the celebrated Hungarian playwright Ference Molnar, author of "Liliom." Set in Budapest. The sympathetic wife of a delicatessen man falls in love with a young man about to be drafted. With Gaby Rodgers.

I'm afraid there was a little more to the play than just that, and with due respect to Miss Rodgers there were also Eli Wallach, E. A. Crumschmidt, and several other performers who made the play the delight it was, to say nothing of the artful direction and staging.

My chant was that, since it is impossible to pre-review a "live" telecast, it is up to the professional critics to review such plays so that viewers who missed them may look for them some day when they are replayed.

But getting back to Mr. Durante's letter, I recognized it as a profession of loyalty an advertising man could feel for Kraft, which is possibly his bread and butter—if Mr. Durante will pardon the expression. So I didn't bother answering it. Nor did I answer a second note he sent me enclosing an announcement from the Kraft company proving his point. It read: "We would no more think of letting down our friends during the summer months than we would stop making our products. To borrow a phrase from our theatrical friends, 'The shows must go on,' and it is our intention and our pleasure to see that they do."

It was a statement from Mr. John H. Platt, who, the announcement said, is vice-president in charge of advertising and public relations. At Kraft they give credits. —GOODMAN ACE.

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MUSIC TO MY EARS

Philanthropy and Fanfare: "Barbiere" and "Falstaff"

SOMEBODY over at Radio City ought to appoint a coordinating committee to let NBC know what RCA Victor is sending out in press releases, and vice versa. Both, of course, are components of the Radio Corporation of America, and when financial matters are totted up at the end of the year the balance belongs to the same high-level bank account. It is thus somewhat contradictory for RCA Victor to point with pride one day to the sale, in thirty years, of more than 20,000,000 Toscanini records for a total of $33,000,000 and for NBC, a few days later, to ask that we shed a sympathetic tear for its expenditure over seventeen years of some $17,000,000 on the orchestra it has just disbanded or abandoned.

As music lovers know, the bulk of the Toscanini sales total in recent years, and the substance of the catalogue that will continue to enrich RCA as long as recorded music is played, derives from recordings made with this same NBC Symphony Orchestra. Without it there would be nothing comparable in quantity, quality, or salability. The conditions of work which Toscanini requires would have ruled out all but a scattering of "takes" otherwise.

Furthermore, the actual broadcasts have yielded direct dividends in the sales to date of "Othello," "Bohème," "Traviata," etc., not to mention the versions of symphonic works which RCA Victor has issued when studio performances were not available. We grudge NBC nothing in profound thanks for being far-sighted enough to make this investment, but for every bar of music "given away" to the radio audience (some of whom, no doubt, bought better RCA radios because such material was being broadcast) they have a bar of gold—not subject to devaluation, either—in their own private musical Fort Knox.

THE gathering suspicion that Rossini knew well what he was doing when he originally wrote the role of Rosina in "Il Barbiere" for a flexible, colorful mezzo voice rather than for the flexible colorless bravura soprano one which usually sings it was substantially confirmed in the late-season performances at the Metropolitan in which Victoria De los Angeles sang the part. To be sure, she is not a mezzo, hence the credit for mastering the agility to move a heavy voice with the flexibility of a light one may not be granted to her; but she sang the music in the original key, thus adding continuity to the sound as well as balance to the ensembles.

Miss De los Angeles decorated the score with a mid-range of power and warmly agreeable texture, a bottom of more solidity than she has generally shown in the past, and a top for which a B was brilliant by contrast. She has a lively sense of accent in this part, she honors the florid line by meeting it face to face rather than waving at it in passing, and her production is good enough to put her on, rather than merely near, most notes.

For the rest, the last performance in the season's sequence was notable for a really relaxed performance by Fernando Corena as Dr. Bartolo. He slipped the formal bonds that have held his comedy in restraint previously and improvised freely, with consequences often compellingly funny. Others participating in the lively action devised by Cyril Ritchard included Cesare Valetti as Almaviva, Renato Capecchi as an artful Figaro, and Jerome Hines as Basilio. The latter's resources of size and sound could make something rather overwhelming of this role, but he is still feeling his way. Visibly.

The same Hines, however, had one of the great days of his still developing career when he sang Gurnemanz in the annual (more or less, these Bing years) Good Friday presentation of "Parsifal" with majestic rolling tone and a sturdy physical likeness of the garrulous philosopher. Those who recall both the promise and the shortcomings of his first effort in the mammoth part five or six years ago can only compliment him for fulfilling the promise while justifying the patience with his shortcomings. The same part, as performed by Hans Hotter on the next day's broadcast, had a measure of maturity Hines still lacks, but not nearly so much vocal force. Astrid Varnay showed the benefits of her Bayreuth experience in her acting as Kundry, and Fritz Stiedry's measured tempi were most appropriate in Act III.

VERDI's "Falstaff" is such a work of genius that almost any opportunity to hear it must be rated a privilege. The "almost any" came perilously close to being invoked negatively when the New York City Opera put it on recently in the City Center, but the final opinion would have to be that as many audiences as hear and learn to enjoy this work, there will be that many more converts to a cause that is merely in abeyance, not lost.

Among the virtues of the present enterprise are an economical but generally suitable scenic production by John Boyt, a listenable English translation by Chester Kallman, and an earnest, hard-working effort by Richard Wentworth as Falstaff. It may seem a paradox to speak of a Falstaff as "earnest," but the fact is that Wentworth is content to make him merely comic rather than grotesque, and for that we can be grateful.

Otto Erhardt's direction tended to be slightly frantic, which was hardly to the advantage of a score which moves as swiftly as this one, nor was it a settling influence on an ensemble mostly of novices in their parts. Walter Cassel's Ford could be described as Model T (for Tibbett) in looks, rather choppy in vocal sound, and explosive instead of merely vehement in the soliloquy. Of the ladies, Phyllis Curtin made an agreeable Mistress Ford, but Rosemary Kulhmann's Meg was over-grimacy and fussy in action. Margery Mayer had been well-coached in the niceties appropriate for Dame Quickly. Jon Crain and Madelaine Chambers were a creditable pair of lovers.

Considering the qualifications of his singers, one might say that Joseph Rosenstock did well to get as much music out of the score as he did. However, it must also be remembered that as general director of the company it was his choice to do the work, with the people at hand. Consequently, one must describe the musical sound as mostly heavy and without the necessary lightness of texture, with some conspicuous passages—such as Signor "Brooks" description to Falstaff of his longing for Mistress Ford—just not given their proper contours.

Chester Kallman's English text is more than well made; it is thoughtful, painstaking, and, perhaps, even singable. It can, in fact, be praised as everything except appropriate. In the first—as well as the last—analysis, Verdi was setting an Italian text, and "Reverenza" can never be paraphrased as "With obeisance" any more than "E sogno?" can by "Do I Dream?" (or better words to the same effect). "Falstaff" is full of so many word-plays with so many shades of meaning that the syllabic patter in the ear—whether or not one knows every nuance of the Italian—is an indivisible part of the effect of Verdi's score.

As for such concepts as "Va, vecchio John" or "Quand' ero paggio," they simply vanish into colorless intelligibility when robbed of the poetic fancy that set Verdi's pen to racing.

—IRVING KOLODIN.

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No Time for Timidity

"The Realms of Value," by Ralph Barton Perry *(Harvard University Press. 497 pp. $7.50), is based on the Gifford Lectures given by Professor Perry at the University of Glasgow. It is here reviewed by another Gifford Lecturer, Professor Brand Blanshard of Yale.*

By Brand Blanshard

NEARLY thirty years ago, Professor Ralph Barton Perry of Harvard published a book on the theory of value. It was the most systematic and exhaustive work of its kind in English, and at once became a minor classic. For the Twenties, its position seemed extreme, but philosophy has been moving with prodigious speed, and compared with some views now current, the theory has an air of sense and soberness. In his new book, "The Realms of Value," Mr. Perry restates it in the light of numerous criticisms and many further years of reflection. Then he goes on to supply what the earlier book did not attempt, an application of the theory to all the "realms of value"—to economic and political science, to morality, art education, and religion. The result, in my judgment, is the best of the long line of Mr. Perry's books, and that is saying much. As a Gifford Lecturer, he is no unworthy successor to Royce and James.

This is a time of philosophical timidity. Philosophers are so cautious lest they say something not precise or provable that on questions of larger interest they tend to preserve a paralyzed silence. Perry plunges boldly in. For this we should be grateful to him. He is aware of the risk in big vague themes like the nature of education or religion; but it is on just such themes that it is most important to have guidance, and if trained minds will not attempt such guidance, people will get it from more dubious quarters.

What is the theory to which Perry has devoted so many pages and years? It is really a very simple one. It is that the value of anything consists in the fact that someone takes an interest in it. Interest means any sort of pro or anti attitude—liking, hating, wanting, seeking, avoiding. Whatever we like or want is *ipso facto* good.

R. B. Perry—"plunges boldly."

The most obvious criticism of this theory is that it would seem to justify anything that people happen to like. This criticism is particularly galling to Mr. Perry because he is a devoted internationalist who believes that the conduct of the fascist and Communist powers has been wrong, and objectively wrong; one of the most vigorous passages in his book is a defense of the Nuremberg convictions. As against many anthropologists of the day, he holds that "sceptical relativism generates fanaticism" rather than tolerance. How does he reconcile the belief that anything is made good by the fact of someone's liking it with the equally firm belief that some things are objectively bad? He would answer that no interest stands alone, and hence that it is always open to correction by other interests. The passion of the small boy is to be a fireman, but as he looks at such a life in the light of other maturing interests, its attraction proves less and less. Himmler's genocide was not without its goodness, that of pleasing his narrow mind; but this goodness was engulfed and cancelled by the overwhelming frustration of interests that it involved for the world generally. The only thing that would be good without alloy is the harmony of all interests, the fulfillment of all wills.

This view has implications wherever values are involved. It implies, for example, that morality is not the obedience to "a set of ready-made abstract maxims, imposed by conscience, custom, or external authority"; a moral problem is a conflict of interests; its solution lies in satisfying and harmonizing as many interests as possible. When we turn to politics, we find that for Perry, as for Burke, "the principles of true politics are those of morality enlarged." Every state should be a welfare state; the extent to which government should intervene for such welfare is a matter of method, not of

Sometimes Scholarship Sells

"THE SALES FIGURES of the university presses are not apt to be overwhelming," commented one frank editor in response to a request for the titles of his best-sellers. Often a university press book makes the list if it manages to sell out a first printing of 2,000 copies. Yet the catalogues of the presses contain titles of books any trade publisher would itch to have on his backlist. Rutgers's "Lincoln Reader," for instance, sold 33,938 copies exclusive of Book-of-the-Month Club sales. Other works that have made their mark with the general public include "The Columbia Encyclopedia" (Columbia), the Findlays' "Your Rugged Constitution" (Stanford), and the Pitt Press fourteen-volume edition of Shakespeare (Cambridge), the latter having sold some three million copies. Some books sell slowly but steadily over a period of many years, like Teggart's "The Processes of History" (California), first published in 1918, or Michigan's "Michigan Trees," which has sold about 30,000. Outstanding for their best-sellers are the presses of Chicago and Stanford. Chicago's Smith and Goodspeed New Testaments and Bibles have sold well over a million copies since 1916 and a Spanish dictionary published in 1948 has sold nearly 700,000 copies. In addition, Chicago has seven other titles in the over 100,000 class, a fact that enables its advertising manager to refer to it with accuracy as a "mighty and busy press." Stanford has published four books that have sold more than a quarter million copies each and twenty-four others in the over 10,000 class. Such widely differing presses as those of Harvard, North Carolina, Minnesota, and Iowa State College all have about ten titles in the over 10,000 class. So far, all but two university presses have eschewed fiction (the exceptions: North Carolina and Michigan State). Thus, all of their best-sellers are either scholarly works or technical handbooks. One of the greatest best-sellers of all time is the Cambridge and Oxford presses' versions of the Bible. —WILLIAM MURRAY.

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principle; and Perry adds the shrewd comment that "those who would reduce the control of the state to a minimum are often those whose conduct requires that it be increased to a maximum." His vigorous defense of democracy owes nothing to the theological view that each man has an infinite value in himself; democracy is rather justified as the best means of assuring that the interests of the people get recognized.

One might expect that when he came to education, he would espouse a wide experimentalism like that of the so-called progressive education. But he does not. He quotes with approval Robert M. Hutchins's remark: "The proposition that what is taught should be taught as interestingly as possible does not mean that what is interesting is what should be taught." The pupil's immediate tastes should be firmly subordinated to what is most likely to satisfy in the long run. The chief paradox and failure of our education, he thinks, is its "neglect of moral education." The difficulty here is not that morality is unteachable, but that it must be taught by contagion, and that this is a method of which few teachers are masters, even if they are equipped with the blessed viruses themselves.

Perry's religion is that of a humanist. Religion he takes to be man's sense of the relation of the ultimate powers that govern him to the values on which he has set his heart. Is there any reason to conceive these powers in the traditional Christian manner? Perry thinks not. "To identify religion with the magical or supernatural . . . is to identify religion with lack of enlightenment, as something that man outgrows the more he knows." There is evidence, he holds, of a power not ourselves that runs through human history and makes for growth and righteousness; this is as near as he comes to an acceptance of God. Faith is justified if that means "belief in the realization of interests which are still on trial." Faith that knowingly goes beyond this he would regard as less than honest.

This somewhat grim note, on which the long journey ends, is characteristic of the writer. Perry's philosophy is the product of a Puritan logical conscience which keeps austerely to the road of reason, and declines any path, however alluring, that does not commend itself to his intellect. Some readers will accordingly regard this as a bleak book. I do not. It is both rich and sane. There is a patience, precision, and honesty about it that make it a good book to live with—a far better book, indeed, than many which hold more exalted views of man's place in the scheme of things.

California

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The Great Danger

"Freedom, Loyalty, Dissent," by Henry Steele Commager *(Oxford University Press. 155 pp. $2.50), is a collection of five essays. Here it is reviewed by Claude M. Fuess, former headmaster of Phillips Academy, Andover, Mass.*

By Claude M. Fuess

PROFESSOR Henry Steele Commager's small, relatively inexpensive volume, "Freedom, Loyalty, Dissent," is an earnest and important defense of our American traditional freedom to inquire, to criticize, and to disagree. Its five essays, although written for different occasions, are focused on a central theme which may be summarized in one sentence: "The great danger that threatens us is neither heterodox thought nor orthodox thought, but the absence of thought."

Other intelligent Americans with various political backgrounds have recently been voicing their protests against attempts at repression, but

no one has put the issue with greater cogency than Commager. Without indulging in rhetoric or vituperation, he has a disconcerting habit of ascertaining the facts and reasoning from them. He is aware that reiteration is not argument, however much it may be used as such. Furthermore, Commager cannot be dismissed or disparaged as "just another egghead." His service to our government has been distinguished, his loyalty is unimpeachable, and though a scholar, he is no academic word-mincer.

Using forceful and relevant illustrations, Commager points out that the present emphasis on conformity as a virtue will ultimately create a climate unfavorable to freely expressed ideas; that the penalizing of dissent has made Government workers hesitant to speak out on current problems even when their opinions would be helpful; and that ignorant community pressure has often endangered the jobs of some very competent officials. Schoolmasters in particular have become increasingly cautious, even timid, afraid to join any organization or even to tell how they voted. Teachers of history have told me that they do not dare to mention Russia or the Soviet Union for fear of being misinterpreted—and this at a moment when we need more than ever to understand what is facing us behind the Iron Curtain. "Why should I stick my neck out?" said one of them only the other day.

Professor Commager points out that in the current struggle for supremacy between freedom, as it theoretically exists in these United States, and autocracy or totalitarianism, as it is practised under the Soviet system, the real subversives in this country are those who, directly or indirectly, are helping to weaken the dignity of the individual citizen. Not so long ago Mr. Justice Holmes, in his memorable dissent in the Schwimmer case, said, "If there is any principle of the Constitution that more imperatively calls for attachment than any other, it is the principle of free thought—not free thought for those who agree with us but freedom for the thought we hate." This is the doctrine of the Declaration of Independence, of John Adams and Thomas Jefferson, reaffirmed.

As a corollary to his main thesis, Commager insists on the constant need of free experimentation in our society, not only in science but also in politics and economics. To him, as

There is no typical Harvard Book

THE AD on the opposite page introduces a new imprint and a major new work; yet it describes just one phase of Harvard University Press publishing.

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Books for businessmen, teachers, politicians...

Other Harvard books give practical and long-range help on special problems. Outstanding among these this Spring are HOW TO INCREASE EXECUTIVE EFFECTIVENESS and THE SUPERINTENDENCY OF PUBLIC SCHOOLS as well as THE WORKER SPEAKS HIS MIND ON COMPANY AND UNION.

Books for citizens...

In the field of international affairs, we are privileged to publish some of the best research and interpretation being done today: on foreign affairs, by experts in government, politics, and universities; on the Far East, by the Harvard-Yenching Institute; on Russia and Communism, by Harvard University's Russian Research Center.

Entertainment with a plus...

EE Cummings' **i:six nonlectures** and Edward Lear's TEAPOTS AND QUAILS are not only thoroughly delightful: one is an important poet's very personal view of himself; and the other is the first publication of some sprightly work by a master humorist, versifier and cartoonist.

Harvard has not yet published a novel; but we think you will find MINE EYES HAVE SEEN THE GLORY (the true story of an anti-slavery Virginia lady) as fascinating as any historical fiction you have ever read. (Remember ELEANOR OF AQUITAINE AND THE FOUR KINGS?)

These are a few representative Harvard books. If you would like to know about others, we'll be glad to send your our current catalog. If your interest is in a special field, let us know that, too. Write to Catalog Department

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an historian, the supposition that our present form of government is perfect is absurd. He knows that progress can only be made through changes and that to destroy the flexibility inherent in our Constitution, which allows for different interpretations under different circumstances, would be to promote the dry rot which has undermined so many dynasties. He says, "A nation that silences or intimidates original minds is left only with unoriginal minds and cannot hope to hold its own in the competition of peace and war."

Of the five essays included in this volume, perhaps the most impressive and timely is that entitled "Guilt by Association," dealing with a current assumption which Commager describes as "a device for . . . corrupting our faith in ourselves and in our fellow men." But the articles are all excellent, and it is a pleasure to read an argumentative style so well-phrased, so lucid and logical, so well-balanced, so direct, and in places so truly eloquent, in the manner of Swift and Burke.

This, then, is not only a provocative but also a convincing book, an effective antidote to the volumes by James Burnham and William F. Buckley recently reviewed in these pages. It may persuade some citizens that the hour has arrived for us to return to fundamentals, to the encouragement of that liberty which has made us great. The case for freedom of speech has not in our day been more vigorously and honestly presented.

Just Published

BECAUSE this issue concentrates on the publications of the university presses, we have been unable to review this week the books described below. They will be given more extended notice in forthcoming numbers.

A BED OF ROSES. By William Sansom. Harcourt, Brace & Co. $3.50. Sophistication in the English manner, by the capable British novelist, about a lout named Guy Harrowby and his mistress of four years, and of how he chases her to Spain, gets with child a passerby, beats up his girl's new sweetie, and finally, because he is so irresistible, wins her back.

AND HAVE NOT LOVE. By Anne Parrish. Harper & Bros. $3.50. A novel, done in mild acids, about a last-century lady who wallows in self-deception while she goes ahead full tilt to steal other girls' men, dominate her daughters, and even cast shadows over her granddaughter.

FROM THE DANUBE TO THE YALU. By Mark Clark. Harper & Bros. $5. A sequel to General Clark's "Calculated Risk," in which he lays all available cards on the table about his year as commanding general in the final phase of the Korean war.

GEORGE WASHINGTON'S AMERICA. By John Tebbel. E. P. Dutton & Co. $5. A new life of Washington, much of it based on the late Dr. Freeman's unfinished monument, in which special attention is paid to American eighteenth-century life and customs.

MAU MAU AND THE KIKUYU. By L. S. B. Leakey. John Day Co. $2.50. An analysis of the Kikuyu tribe of East Africa, of the Mau Mau, its revolutionary instrument, how the tribe lived before the white man encroached, and some of the reasons behind the present bloody revolt. The author has spent much of his life among the tribe.

NEVER VICTORIOUS, NEVER DEFEATED. By Taylor Caldwell. McGraw-Hill Book Co. $3.95. Another of Mrs. Caldwell's genealogies of robber barons, leaden draperies, and empire building. Here, the time span is some seventy-five years in the last century, and the kingdom building, railroads.

PICTURES FROM AN INSTITUTION. By Randall Jarrell. Alfred A. Knopf. $3.50. A first novel by a wise, witty, unmarked, critic about life, as it is called, at an American progressive college for women.

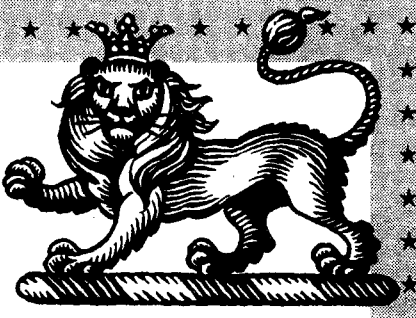
THE REASON WHY. By Cecil Woodham-Smith. McGraw-Hill Book Co. $4. A history, done as a double biography of the two responsibles, the Earl of Cardigan and the Earl of Lucan, of the disastrous charge of the Light Brigade at Balaclava where seven hundred, not six hundred, plunged down at the Russian guns, and 195 returned. Miss Woodham-Smith was also the author of the recent biography of Florence Nightingale.

THE RETURN OF JEEVES. By P. G. Wodehouse. Simon & Schuster. $3.50. Jeeves—alabastered, impeccable, indispensable, and refurbished not a bit—involved in extricating his master, the ninth Earl of Towcester, from various mudfoggeries.

SUTTON'S PLACES. By Horace Sutton. Henry Holt & Co. $3.50. A collection of lighter-than-air pieces culled from this magazine's files by its merryfooted travel editor.

WHERE WE CAME OUT. By Granville Hicks. Viking Press. $3.50. An examination, by one who was there and was involved, of the climate and conditions of the late Twenties and early Thirties in this country which caused many young intellectuals to turn toward Communism. Mr. Hicks, who is an able critic and novelist, also outlines what he believes to be the course we should now follow in ridding ourselves of the Red menace and its accompanying fears.

—WHITNEY BALLIETT.



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GERMANY

Enigma of the West

"Toward Understanding Germany," by Robert H. Lowie *(University of Chicago Press. 396 pp. $6), is an anthropologist's attempt to explain the nature of the most controversial of modern peoples. Our reviewer, Saul K. Padover, is dean of the School of Politics, New School for Social Research and the author of "Experiment in Germany," an account derived from his special mission to Germany for the War Department in 1946.*

By Saul K. Padover

ROBERT H. LOWIE's "Toward Understanding Germany" is of considerable interest for at least two reasons. First, it is an objective appraisal of the Germans, their character and patterns of behavior. Secondly, it applies the methods of ethnology to an historic, highly developed, modern people. Hence it offers the reader something of an intellectual challenge.

Mr. Lowie, at present professor emeritus of the University of California, is a distinguished anthropologist who has now used his great learning and the techniques of his craft to explore the ways of a non-primitive society. As a good scientist, he has gone to many varied sources for his data. He has used diaries, novels, autobiographies, poetry, biography, and history to trace the essential traits of the Germans. The subjects he investigates include: German particularism, class structure, family, anti-Semitism, Nazism, and democracy. All of these topics he has approached ethnologically, that is to say, with an eye to separating what is universally human from what is distinctly German. "It is my conviction," he says in the chapter explaining his method, "that much of what is popularly conceived as German is in reality either generically human or Occidental or Continental European."

Professor Lowie makes it clear at the outset in this study of one of the most complex and controversial peoples in the world today, that he is taking no sides and passing no judgments. Indeed, he expresses scorn for any moralizing. For the ethnologist must be above the battle. "He is," he writes, "a scientist, whose business is not to pass moral judgments but to describe and, as far as possible, to explain the segment of reality under discussion. What would be thought of a modern zoologist who should denounce the wickedness of a rattlesnake?" The obvious answer is, of course, that there is no record of any rattlesnakes causing world wars and systematic murder.

Despite this strange delusion that, under the guise of "science," it is possible to study mankind without moral judgments, "Toward Understanding Germany" really contains much material to justify the title. At the very least, Professor Lowie's ethnological approach helps to correct many misconceptions about the Germans. It also brings out, explains, or reemphasizes traits in the German character which had long been a puzzle to outside observers.

"I state explicitly," he warns, "that, of course, Germans were not innately incapable of gentlemanliness and that actually many Germans were and are gentlemen. But because there was no established *norm* of gentlemanliness, members of all classes . . . were regularly capable of attitudes, judgments, and demeanor that are inconceivable, or at least of pathological rarity, on comparable levels elsewhere."

Similarly, Professor Lowie gives a sound and balanced account of the German family, whose patriarchical authoritarianism has been blamed by many writers for militarism and despotism. The theory was that because the German father was a despot at home, the German child grew up to accept political or military tyranny in public life. Professor Lowie demolishes this thesis with a mountain of data. He points out (1) that a patriarchical family structure existed in other lands (France, for example) and yet it did not lead to political despotism, and (2) the picture of the German father as "the incarnation of fiendish brutality" was a fantastic distortion of reality.

"Whatever one may say about him," Professor Lowie quotes the French ambassador, François-Poncet, as writing in 1913, "the German is not by nature a warrior. He is a man who delights in family life and demonstrative friendships. He wants only to work and to secure well-being for himself and his kind. Having done his work, he takes his pleasure going to the beer garden and, of a Sunday, taking a long walk with his family."

Regarding anti-Semitism, the author also follows in the path of balance. He notes the existence of anti-Semitism and its roots in the past, but denies that the Germans are innately anti-Jewish, as Richard Wagner has charged. Even before Hitler, anti-Semitism existed in Germany, but so did philo-Semitism. Professor Lowie cites a number of historic and actual examples of successful and cordial acceptance of Jews in the German Christian community. He rightly reminds us that even under Hitler many Germans were friendly to Jews and that not all the leading Nazis were anti-Semitic (Doenitz and Goering, for example, were not). Hitler was the towering and murderous exception. It was he who imposed his aggressions upon the others.

All this is, of course, true. Nevertheless, this is an explanation that hardly explains. Intolerance has existed, and does exist in other lands, but it does not necessarily lead to systematic and scientifically organized mass slaughter. Why did it happen in Germany? Why on such a scale? How was it possible? What was there in the German society that gave birth to such a cancer?

HERE, indeed, is the fundamental failure of Professor Lowie's method. To write about a highly organized political society without an analysis of politics is to have the proverbial "Hamlet" without Hamlet. The ethnological approach not only eschews values; it also results in a curiously static picture. It gives us silhouettes, and not the whole man. Man—particularly man in society—is most peculiarly a political animal; he is not an exhibit in an anthropological museum. He can be understood only as a being who lives and operates on many levels of feeling, emotion, thought, habit, and belief. Especially belief. He lives on and with values, whether they are noble or ignoble, virtuous or criminal. In any modern society, especially an industrial society, man is also subject to the strains, stresses, and influences of the economic system. This involves almost constant movement and change. In sum, applying ethnological techniques to an urban, historically-conditioned, highly industrial, technological modern society is to take the dynamism out of the dynamo. It is perhaps possible to study primitive society in this way, but in this reviewer's opinion the method is not fruitful when applied to a developed modern culture. Nevertheless, "Toward Understanding Germany" is to be warmly recommended for its many important and solid observations.

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Americana

Continued from page 28

the greatest domestic achievement of his Administration, the Hepburn Act, he bargained away tariff reform to obtain railroad regulation.

Conservative though he may have been, he anticipated both Wilson and the second Roosevelt in his insistence that the national government should use its power to restrain corporate greed, while at the same time encouraging both labor and farmer organizations to work outside the government toward the same worthy end. In foreign policy he saw clearly the anachronism of American isolation, and unhesitatingly, at Algeciras and elsewhere, used the weight of the United States to help balance the international scales. He was at his worst in dealing with Latin America, but the steps he took had strong bipartisan popular support. He was a nationalist, not an internationalist, but he was convinced (and who is to say he was wrong?) that the United States must exert its strength unsparingly outside its borders to help keep the world at peace.

This is the right kind of book about T. R. Mr. Blum is not one of the "incense-swingers," but neither is he one of the snide critics of a later time who judged Roosevelt by their own age and not by his. Nor does he tire us by repeating the facts we already know so well; the book is an interpretation, not another biography. And it is convincing. Most readers will agree with the author that when Roosevelt is finally weighed he will not be found wanting.

Who's a Loser?

"General Jo Shelby, Undefeated Rebel," by Daniel O'Flaherty *(University of North Carolina Press. 437 pp. $6), is a biography of the Confederate general who refused to fight the Civil War as if it were a tournament of roses. Our reviewer, Bruce Catton, is the Washington newspaperman whose book, "A Stillness at Appomattox," won last year's National Book Award in non-fiction.*

By Bruce Catton

THE REAL trouble with the Southern Confederacy may have been that its principal leaders tried too consistently to live up to the roman-

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Joseph T. Lambie
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IN PREPARATION:

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Some twenty texts—many not previously published in America—with notes and commentary. The book covers the period from Malenkov's first known public statement in 1926 to his most recent speeches. *Winter 1954*

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RECENT ADVANCES IN SCIENCE: FIRST ANNUAL SYMPOSIUM ON PHYSICS AND APPLIED MATHEMATICS FOR THE SCIENTIST
Editors: Morris H. Shamos and George M. Murphy
A review of major advances in science. Among the fifteen distinguished contributors to the volume are H. A. Bethe, Edward U. Condon, John Von Neumann, and Richard Courant. *Winter 1954*

PERIODICALS:

Meteorological Papers, College of Engineering, New York University
Volume 2, Number 2

ON THE DYNAMICS OF HURRICANES
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tic legend that would be invented after they had died. They had got themselves into a fight where the only really binding rule was that it would be very bad indeed to get licked. The situation cried aloud for an alley fighter, but whenever it found one the Confederate government looked the other way and thought about Sir Walter Scott.

This, of course, is not to say that the theory and practice of the all-out fight were lost on some of the Confederacy's principal generals. Robert E. Lee certainly had as much natural pugnacity as any American who ever lived, and Stonewall Jackson was abundantly capable of waging remorseless war in the style of Cromwell. Jeb Stuart, for all the plumed hat and the cloak with scarlet lining, was essentially a two-handed slugger.

Yet even these men (with the possible exception of old Stonewall) believed always in going by the rules, and it was of the essence of the situation in the 1860's that there were no rules. The situation was revolutionary, and every now and then the Confederacy needed someone who was willing to act accordingly—someone, that is, who neither knew nor cared what the formulas called for but who would set out to win with any weapon that came to hand.

There was Bedford Forrest, for example, who won recognition too late; and there was the central figure in Daniel O'Flaherty's fascinating new book, "General Jo Shelby, Undefeated Rebel." Jo Orville Shelby might just possibly have made the war west of the Mississippi go the other way if the people at Richmond had ever known how to use him.

Shelby was a Missouri planter before the war, Kentucky-born and bred, a man of wealth and fathomless energy and amazing talents. He had great personal magnetism; also, as Mr. O'Flaherty remarks, he had that mysterious ability to strike to the heart of a situation without bothering to reason it out—"the green ace, the ace of hippogriffs, which outranks all other cards in the deck and takes everything in sight; and it is another word for cavalry genius."

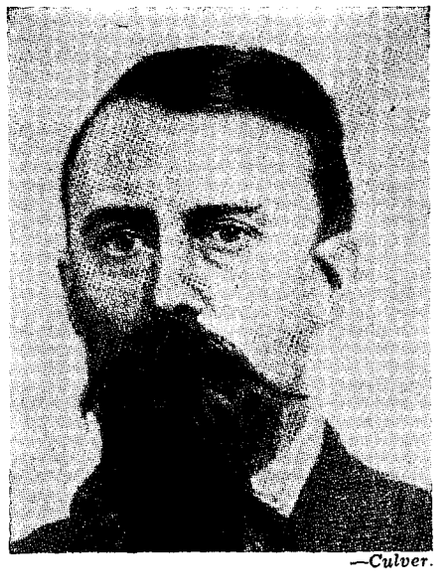
During the late 1850's Shelby was a leader of the Missouri "border ruffians" on the Kansas frontier, playing his full part in the cut-and-thrust fighting that had so much to do with bringing on the war. When the war finally came, Shelby treated it as nothing more than the Kansas border trouble grown great. He raised a division of cavalry and he swept up, down, and across Missouri like a destroying fury, picking up men, equipment, and supplies wherever he could find them, and from the very first appearing in indignant Federal despatches as "the notorious Shelby."

He was a freebooter, and he was never nice in his choice of weapons; the notorious Quantrill owed some dim allegiance to him, and Frank and Jesse James got their start under him. Discipline in his command was almost non-existent, in a way—yet the discipline that could march men past the point of exhaustion, and keep them on the firing line after 50 per cent had been shot, Shelby imposed with an iron hand. All in all, he was a hard man to fight for, a bad man to have around, and an almost impossible man to have for an enemy. The Yankees never could handle him; their one advantage was that Richmond never supported him.

Confederate legend has never really claimed Shelby. He was an alley fighter, and the people at Richmond thought they had a tournament on their hands. Neither during nor after the war could Shelby look quite natural in the gallery of the plumed knights of the lost cause.

Which helps to explain why the cause was finally lost. Lincoln won Missouri, for instance, by letting two revolutionary-minded characters named Frank Blair and Nathaniel Lyon break all the rules in the book. Shelby was cut to their pattern, but the most he was ever able to do was plague the Federals while they were making their conquest good.

Mr. O'Flaherty has written a first-rate book about him, combining careful scholarship with the ability to tell a story in an engaging manner. The book is warmly recommended, both to the reader who wants to know more about the Civil War and to the one who simply wants to read about an interesting man doing interesting things.



—*Culver.*

General Jo Shelby—"an alley fighter."

Notes

MEXICAN WAR HERO: Historians of the Mexican War, Edward S. Wallace believes, have failed to give proper credit to one commander, the "forgotten hero" of the battle of Monterey. In **"General William Jenkins Worth"** (Southern Methodist University Press, $5), Mr. Wallace tries to right the damage caused by "the baneful dead hand of Winfield Scott" and "the fine Italian hand of Ethan Allen Hitchcock."

The biography is badly proportioned and one-sided. Essentially, it is an account of Worth's battles and bickerings in the Mexican War. A full narrative of the soldier's earlier career, it seems, would have been rewarding, but Mr. Wallace gives us only a skimpy story of Worth's service in the War of 1812 (in which he advanced from private to brevet major), his teaching career at West Point (where he was appointed Commandant of Cadets and Instructor of Military Tactics at the age of twenty-six), his restraint of firebrand patriots on the Canadian border, and his campaigns against the Seminoles in Florida. (Yet he manages to find space for three pages on an unimportant junket of the cadet corps from West Point to Boston.) The contrasting detail on the Mexican War does demonstrate Worth's ability as a commander of the Patton variety (a comparison the author repeatedly makes), but Mr. Wallace's immoderate abuse of Scott, Hitchcock, Pillow, and, to a lesser degree, Taylor, and his uncritical praise of Worth will surely make even the most credulous reader question the validity of the defense.

Mr. Wallace bases his brief for Worth primarily upon George W. Kendall's manuscript history of the Mexican War. Perhaps the biography will serve a useful purpose if it leads to a serious, objective reexamination, in the light of the new evidence presented here, of the quarrel between Worth and Scott.

—J. Merton England.

SEMINOLE FIGHTER: "Florida is certainly the poorest country that ever two people quarreled for. . . . It is in fact a most hideous region to live in; a perfect paradise for Indians, alligators, serpents, frogs, and every other kind of loathsome reptile . . . why not in the name of common sense let the Indians have kept it?" So, half seriously, wrote Jacob Rhett Motte, a Harvard-trained army surgeon who described his life in camp and field during the Creek and Seminole wars, 1836-1838, in **"Journey Into Wilderness"** (University of Florida Press, $6). James F. Sunderman has most

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competently edited Motte's manuscript, which the author had revised, obviously for publication, in 1845.

"Journey Into Wilderness" is a valuable sourcebook on army life in the discouraging campaigns against the Seminoles and a good reflection of contemporary white attitudes towards the Indians. Motte had few kind words for the foe ("Indeed, there was too much sympathy extended upon these treacherous, murderous savages"). He describes vividly the intense physical discomforts of campaigning in the swampy wilderness, the delights of all-night waltzes with the lovely ladies of St. Augustine, and the lush beauty as well as the squalor of the peninsula. His journal, despite romantic literary embellishments, makes delightful reading today. The book contains fine illustrations, good maps, and excellent editorial notes.

—J. M. E.

WHITE MEN VS. RED: The University of Oklahoma Press's uniformly excellent Civilization of the American Indian Series is graced by a worthy addition: R. S. Cotterill's **"The Southern Indians: The Story of the Civilized Tribes Before Removal"** ($4). Mr. Cotterill here tells, in detailed, clear narrative, of the unhappy relations of the five major Indian tribes of the southeastern United States with the advancing white settlers. He tells how Americans, Englishmen, Frenchmen, and Spaniards manipulated the Indians for national purposes, involving them in successive wars. Whoever won, the Indian lost.

Here is the stuff of epic drama. Land hunger impelled the deceit, trickery, and bribery which whites practised upon the red man. White settlers, buttressed by a technology and government superior to anything the Indians could muster, demanded increasing parcels of Indian territory until naught would suffice but the complete removal of the tribes across the Mississippi. Each treaty the Indian signed was "permanent" until whites chose to break, renegotiate, or ignore it. It is not a tale in which Americans will take much pride. Few of the great men of our early national history extended their humanitarianism to include the Indian tribes.

Mr. Cotterill is one of the few scholars who could so clearly have guided the lay reader through the maze of events, dates, and names. He has constructed an imposing narrative, admirably assembled, impressively documented. The author's expertness in the field lends weight to his conclusions.

The reader, often selfish by nature, may seek more than the almost completely political picture which Mr.

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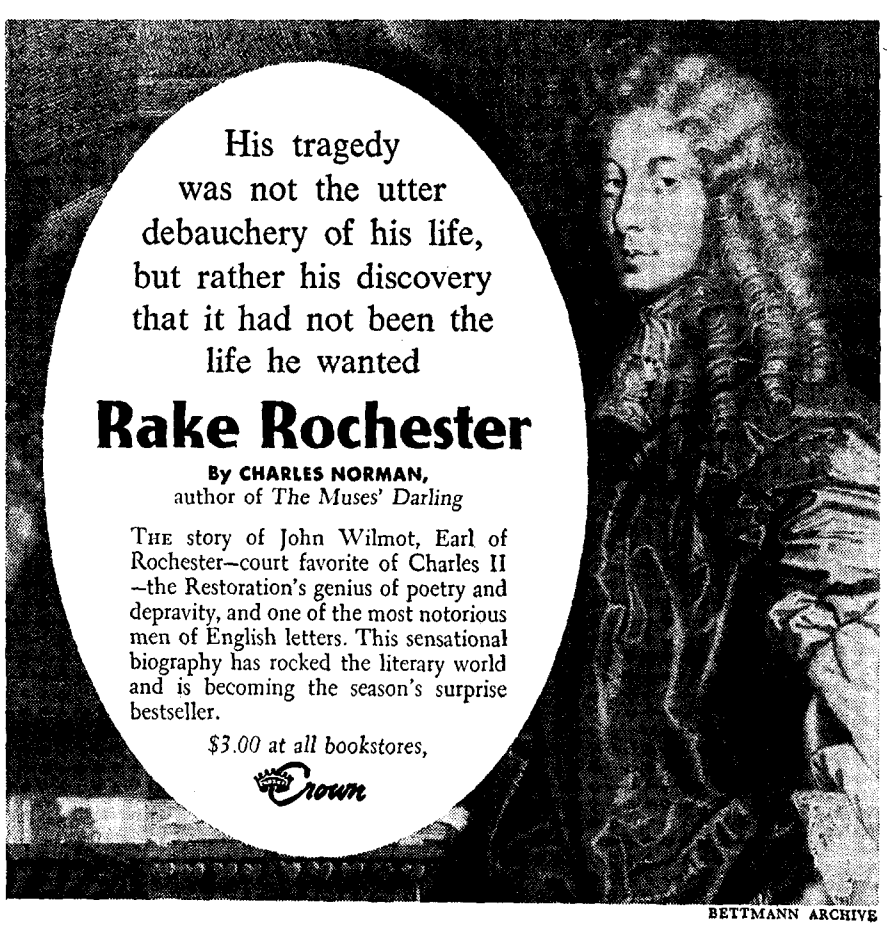

His tragedy was not the utter debauchery of his life, but rather his discovery that it had not been the life he wanted

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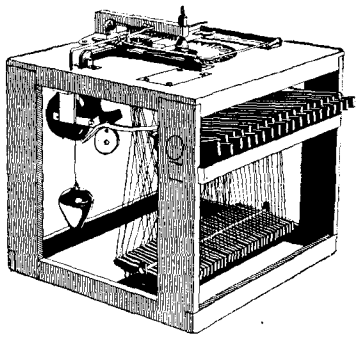

It hardly looks like one, but this is a typewriter — the model that was patented by its inventor in 1868, a year after he had shown that a true typewriter could be made. As you would suppose, this maze of pulleys, weights, and wires made a pretty clumsy machine.

But it was gradually improved: Mark Twain found that his 1874 model piled "an awful stack of words on one page." In a few more years the typewriter began to resemble — in principle at least — the sleek and efficient machines we have now.

How all this happened is not commonly known, and yet it is a dramatic story: the inventor's long hours in a Milwaukee machine shop; the vital role of the promoter in creating a market; the surprising coolness and even distrust that later developed between the two men.

The story is told in **The Typewriter and the Men Who Made It** ($3.50), by Richard N. Current. The 28 illustrations include photographs of the first crude models and drawings from the Patent Office files.

In a word association test the words linked with *Puritan* would undoubtedly include *prim* and *humorless*. And that's a pretty fair description of the typical Puritan. But it doesn't apply to a many-sided enthusiast who is the subject of a biography by Raymond P. Stearns: **The Strenuous Puritan: Hugh Peter, 1598-1660** ($7.50). That isn't to say that Peter was a reckless libertine, but his jovial, robust personality made him no ordinary Puritan.

He had quite a career in both England and America: successor to Roger Williams as minister of the church at Salem; promoter of several industries in the Bay Colony (ships, glass, fur, and fish); a founder of Harvard College; chaplain in Cromwell's army. He was hanged by order of King Charles II in 1660.

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Cotterill has drawn, may ask for a sense of the passion, a touch of the exultation, a realization of the frustration which must have marked these tragic events. But granting the scope of this volume, the author has created a work of the first importance.

—HAROLD M. HYMAN.

THE YEN FOR FLORIDA: In the Napoleonic era East Florida was a pawn in world conflict, a strategic bait for which many nations hungered, a territorial necessity to the new United States. Rembert W. Patrick's **"Florida Fiasco: Rampant Rebels on the Georgia-Florida Border, 1810-1815"** (University of Georgia Press, $5) tells the tale of the American intrigues in a highly literate fashion.

What a tale it is! Recurring international exacerbation, professional and amateur espionage, formal battles and guerrilla warfare—all find a place in this complex account. Empire builders and land speculators merge, statesmen and politicians become indistinguishable, patriots and peculators join forces. A cosmopolitan cast of characters—white, Negro, Indian, American officers of French nativity, Spanish officials named Clarke and Craig, classical scholars, and unlettered pioneers—all are here.

America's southward drive to the Floridas was marked with devious machinations which included the secret sponsorship of an abortive revolution. American citizens and officials resorted to force and chicanery in order to subvert a province from a weak, friendly nation. That these attempts failed, that they involved the United States in a near-tragic imbroglio, that the final acquisition of East Florida was by negotiation rather than by force—these are lessons which form an essential part of our national experience.

Mr. Patrick has written this complicated story with a scrupulous regard for fact, and a keen eye for humor and drama. —H. M. H.

JEFFERSONIAN IN MICHIGAN: Augustus Brevoort Woodward is a name unknown to most American historians. Those who have studied Michigan history know him as an eccentric pedant who loved tongue-twisting words like catholepistemiad and anthropoglossica. Yet Frank B. Woodford demonstrates, in **"Mr. Jefferson's Disciple"** (Michigan State College Press, $3.75), that this forgotten man deserves some honor for his contributions to law and learning.

In the years 1805-1824, when Woodward served as a judge and legislator in Michigan Territory, he helped to displace French legal and social institutions by Anglo-American and to advance the region towards statehood, while functioning under a territorial system that was almost unworkable. His greatest work was the plan he devised for the University of Michigan. But his personal peculiarities and inability to get along with his associates lessened his influence and finally led to his retirement by President Monroe, who believed the charges made by Woodward's opponents that the judge was a drunkard. (Monroe later learned that the accusations were false and appointed Woodward to a judgeship in the Territory of Florida, where he died in 1827.)

Mr. Woodford, who a few years ago wrote a biography of Lewis Cass, tells an interesting story, based upon sound research. His overuse of long quotations may have been necessary to make a book out of a short manuscript. Apparently he made little effort to find out about Woodward's career in Florida, and his frequent assertions of a close association between Woodward and Jefferson are not well buttressed. —J. M. E.

TEXAS IN THE RAW: Francis C. Sheridan was a young Irishman in the British diplomatic service. There was a certain amount of preciseness about the young man, and his approach to Texas was in the best striped-trousers tradition of European diplomacy. Before he landed on Galveston Island in 1839, however, he discovered that Texas was not Europe—it was hell. Sheridan's visit to Texas came at the moment when the British Government had a profound interest in the affairs of the struggling republic, and his job was to keep a close eye on everything that happened and to report his observations to his government. In writing about Texas the young Irishman looked on frontier society with a certain amount of disdain, yet he seems to have made a remarkable adjustment to its raw and undisciplined ways. There is little or no acid in the journal he kept and certainly a lot of meat. It is now published as **"Galveston Island or A Few Months on the Coast of Texas,"** edited by Willis W. Pratt (University of Texas Press, $3.50).

Over the years an amazing number of journals and personal observations have come to light dealing with the early history of Texas. Likewise a veritable mountain of newspaper material is still largely unexploited by Texas historians. That Texas civilization was raw in the beginning is an undisputed fact. When a Texas newspaper editor issued the blanket invitation to the "bruised reeds" of American tyranny to come to Texas where "no proud bum bailiff pollutes this hallowed soil," he was speaking a language which every debtor on the

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North American continent could clearly comprehend. "Bruised reeds" did go to Texas by the thousands, and according to Sheridan they went armed with "Arkansas Toothpicks" and other lethal weapons.

The editor has made some interesting explanatory notes, and his introduction is enlightening. Out of all the Texas journals this one should take its place at the top of the list.

—THOMAS D. CLARK.

PENNSYLVANIA JUSTICE: One might fear that a biography of a lawyer and judge, even one who sat on the highest court of the land at a time when important and highly controversial cases were being decided, would become arid and academic as it examines the reasoning of a legal mind. George Shiras's biography of his father, **"Justice George Shiras, Jr. of Pittsburgh, Associate Justice of the United States Supreme Court, 1892-1903: A Chronicle of his Family, Life and Times"** (edited and completed by Winfield Shiras. University of Pittsburgh Press, $4.50), is neither arid nor academic largely because it examines the legal mind summarily and concentrates on matters more interesting to the general reader.

The editor admits in his preface that "the present volume is open to the valid criticism that it is written almost as much around its subject as about him." Little is said of the career of the rising young lawyer who was often employed by oil, railroad, and steel interests in western Pennsylvania. Highly successful in his profession, he enjoyed the friendship of industrial and financial leaders of his section, most of whom were devoted Republicans. A fitting reward for his ability, conservatism, and devotion to principle came in 1892, when President Harrison, disregarding the wishes of Pennsylvania's Senators Cameron and (Boss) Quay, appointed him to the Supreme Court.

Although Shiras sat on the Court during a decade of tension, few of the cases in which he participated are discussed even briefly in this volume. Especial attention is given to the Income Tax Case of 1895, in which a decision was reached only after one member of the Court allegedly changed his mind regarding the constitutionality of the tax. Newspaper accounts of the time pictured Shiras as the vacillating justice. His biographer, following the lead of earlier researchers whose findings are now generally accepted by historians, undertakes to disprove those reports. As a judge and as a private individual Shiras was a conservative and at the same time a moderate man.

—JAMES F. HOPKINS.

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IF THERE was one man in town who wanted to be well-equipped for his trip to Europe this year, it was Phineas P. (for Phootloose) Gulliver. He had already bought a new suit which was guaranteed one-part Dacron, one-part Orlon, one-part sponge, and one-part Vitamin B-1. You could sleep in it in an airplane seat from here to Helsinki without it wrinkling. If you were drenched in a tropical shower you could wring it dry in minutes. And, best of all, if you were ever caught in a waiter's strike in Paris you could eat it.

But Phineas was faced with dozens of aids for making the trip easier, cheaper, and even more enjoyable. For one thing there was the choice to be made between money converters. Now here was a traveler's appurtenance that nobody ever thought about in the dark ages of the Grand Tour. In the first place, there was Fielding's money changer, advertised on the cover of its box as "the original—saves $$ saves $$ saves $$—Instantly changes foreign money into dollars and travel words into action." Fielding's, since it costs $3.45, will instantly change a five-dollar bill into $1.55. What you get for $3.45 is a collection of plastic cards each fitted with a sliding device to translate drachmas into dollars at the drop of a fez. Some of the cards also change travel words into action instantly. For example, "hello" is instantly translated into "bonjour," "drugstore" into "pharmacie." The two words "American Express" can be instantly translated into French, Swedish, Spanish, and Italian. The foreign equivalent in all cases is "American Express," excepting when it comes to Spanish when it is "agencia de viajes."

For one buck, Richard Joseph offers "Richard Joseph's World Wide Money Converter and Tipping Guide," which instantly changes a five-dollar bill into four dollars and looks like a miniature paperbacked book. And then at fifty cents, Gulliver was faced with the "1954 Money Converter and Tipping Guide," not to mention metric table. Besides instantly changing foreign money into dollars it could also tell that it was noon in New York when it was 7 P.M. in Finland, and that the correct tip for an Israeli portèr is 100 prutot per bag.

GULLIVER was intrigued by one book called "Speak Easy—Tip Easy—Save Easy," by Samuel Lessore, because he thought at first it was a study of the Prohibition era in the United States. It proved to be a collection of such things as language tables which were divided first into headings like "English Into Foreign" and then subdivided into "Meat and Fish," "Laundry and Clothing," and "Body and Illness." Although he was an inveterate traveler, Gulliver was beginning to grow uneasy, and he turned for relief

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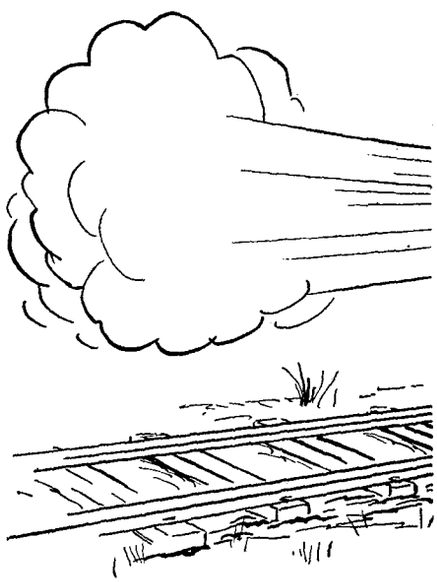

GOLDBERG'S SWITZERLAND

—From Rube Goldberg's "Guide to Europe."

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to "World Travel Regulations Made Easy" a book by the aforementioned Richard Joseph in company with somebody named Muriel Richter. This work would instantly change red tape to shreds, and since it cost $1.50 would instantly change five dollars to three-fifty. Within the confines, roughly speaking, of a narrow-sized paper-backed novel, WTRME could tell Gulliver, or for that matter anyone with normal intelligence, that Bean Throwing Day in Japan falls on February 4 this year; that there is no limit on the number of Belgian cigarettes you can take out of Belgium; that one hectare equals 2.471 acres; that WAN is the international license plate designation for Nigeria and the Cameroons; that GBM is the international license plate designation for the Isle of Man; that KD is ditto for the Unfederated Malay State of Kedah; and that "if the cabin is sprayed with DDT just before or after landing, nothing personal is intended. . . ."

SINCE he was planning on attending a number of festivals in Europe, Gulliver found himself wondering if he shouldn't buy a copy of "Festivals in Europe." It was compiled by Robert Meyer, published by Washburn, had 308 pages (including the part on Yugoslavia), cost $4, and weighed one pound, three ounces. It didn't have a damn word about Bean Throwing Day in Japan, but it did say that there would be mass weddings at Karasjok in Norwegian Lapland in April and that the people of Lucerne and Sempach in Switzerland always celebrate the Battle of Sempach (July 9, 1386) on the first Monday after July 4.

Gulliver was going to do much of his traveling by car, and he looked with interest to "Pastene's Auto Guide to Europe," by Jerome J. Pastene, published by McGraw Hill, 329 pp., $4.50, one pound, five ounces. Pastene's proved to be more than just an auto guide, for it was crammed with information about hotels and restaurants, money, sports, customs, places to see, things to buy. Of course, it also worked out auto routes, and many of its tips ("watch that bike in Denmark") were designed for the auto traveler. However, after reading in Pastene such dire notices as "don't change your money with anyone who accosts you on the street," "don't leave anything in your car even though the door is locked," "don't ever leave your car with the ignition key in it" (especially near the Russian area of control), and "don't leave your car on the street at night," Gulliver thought maybe he also had better take along a copy of "How to Make Friends Abroad," by Robert Root, published

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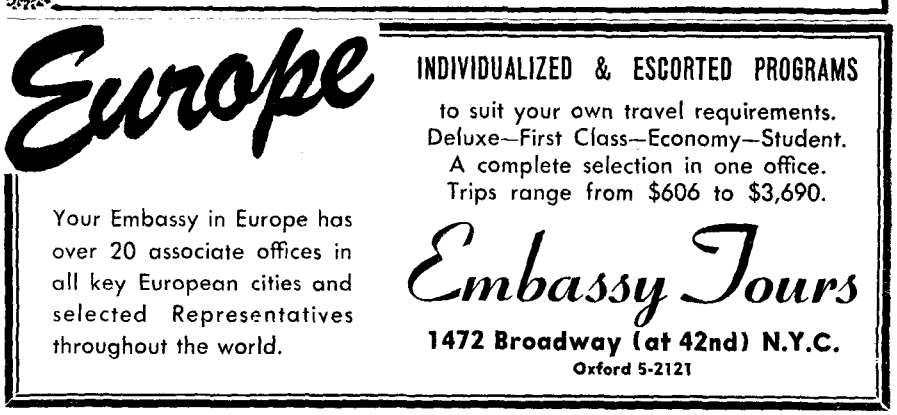
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by Association Press. And after seeing such signs printed in the endpapers of Pastene's as "Narrow road clearance 2.20 meters," he thought maybe he ought to have the "1954 Money Converter and Tipping Guide" with the built-in metric table as a guide to Pastene.

Weight was certainly becoming a problem. He didn't know what he was going to do if the children got wind of the Young Traveler series, a whole shelf of new books all with pictures, sketches, and a happy air. There were titles on France, England and Wales, Sweden, Switzerland, Ireland, and Holland, published by Dutton and costing $3 each. All of them together weighed five pounds, five ounces, or more than 10 per cent of somebody's weight allowance on a tourist-class aircraft.

With a hopeful air, Gulliver turned to the two thinnest travel books on the shelves: "Rube Goldberg's Guide to Europe" and the "Key Pocket Guide to Europe." "Goldberg's" contains sketches by Goldberg and scratchings by Sam Boal. Sample: "Frankly, Vesuvius is pretty much pooped out by now, but can be used for heating blintzes, roasting hot dogs, or toasting marshmallows . . ." "Goldberg's Guide" also contains a rare section on Luxembourg which in its entirety goes like this:

> Tourist on Train: "What was that?"
> Conductor: "That was Luxembourg."

As for the "Key Pocket Guide," while compressing all of Europe into 170 pages of type the size of ant-writing, it did tell you that if you ordered *taccula* in Italy you would get "blackbirds cooked with entrails and wrapped in myrtle leaves." Since "Goldberg's" weighed a flat eight ounces and the "Key" just six-and-a-half ounces, Gulliver decided that the "Key Pocket Guide to Europe" was no doubt the most lightweight guide to Europe published all year.

Gulliver hadn't even gotten into the selection of the gadgets available for the traveler, but on the basis of the informational impedimenta alone he was convinced that all the poop being dispensed by the bookstores for the benefit of the traveler was enough to instantly change a man's baggage into a caravan requiring the services of seven camels. He wondered if he shouldn't just lay down a dollar and pick up a copy of "How to Make a Living in the Country" by Fred Tyler, a book which will instantly change an inveterate traveler with tickets on the *Queen Mary* into a berry picker in East Otisfield, Maine.

—Horace Sutton.

The Far East

Continued from page 18

eyes of so many Asians, we appear to oppose the things we believe in and they desire, that we seem to support things they and we oppose? There are many possible explanations. The first one that naturally comes to mind is Communist propaganda. The Communists work tirelessly, and the Asians seem to be easily persuaded to think the worst of us. But perhaps the most influential factor is a lack of understanding that has caused us to adopt policies that tend to frustrate rather than accomplish our aims. Take China, for example, the Asian country in which our political, business, and scholarly interests have been longest established. This is the scene of our most spectacular policy debacle. We were unprepared for the suddenness of the Nationalist collapse and the ease of the Communist victory. No amount of knowledge of China would have enabled us to solve China's problems, but with greater knowledge we might have done more to help the Chinese people help themselves.

Since World War II, and particularly during the last five or six years, universities, research institutes, foundations, and that battle-scarred veteran of more than a quarter of a century of promotion of Asian studies, the Institute of Pacific Relations, have supported, sponsored, or encouraged individual and group research to fill in the gaps in our knowledge and, equally important, to produce sources of information for public enlightenment and the educational process in general. Our political and military experience in Japan, China, Korea; our economic, technical aid, and informational programs; our participation in the U.N. system and the Asian assertions of equality—all have influenced methods and subjects of research and have found expression through publishers' lists.

A policy debacle always produces two reactions: first, a noisy beating of the bushes for scapegoats; later, a sober search for the causes of failure. In the postwar atmosphere of confusion and insecurity it was easy and politically profitable to charge the scapegoats with treason as well as with ignorance and bad judgment. Sober and serious stock-taking seems to have indicated that, while a few people knew a good deal about China and Chinese culture, too few Americans knew enough about Chinese intellectual and social history and institutions or the nature of the great revolution that had been gaining momentum for a century. We Americans did not know enough about the strategy and tactics of the world Communist movement and the relations of the Moscow-managed Comintern with the numerically insignificant Asian Communist parties. We did not realize the strength of the appeal of the Communist theory of imperialism, the significance of Communist support of Asian nationalism, the persuasiveness of the Communist program of reforms, or the effectiveness of Communist organizational methods.

We have made a beginning toward correcting these deficiencies and in doing so we have added new or developed old dimensions in the study of American-Asian relations. For example, the volumes relating to Asia in the American Foreign Policy Library, edited by Sumner Welles and Donald McKay, are written by area specialists (Edwin O. Reischauer, John K. Fairbank, W. Norman Brown) rather than by historians of diplomacy or students of international relations. Benjamin I. Schwartz's "Chinese Communism and the Rise of Mao," Robert C. North's "Moscow and the Chinese Communists," A. Rodger Swearingen's and Paul F. Langer's "The Red Flag in Japan," Max Beloff's and David J. Dallin's studies of Soviet Far Eastern policies, involve the use of Asian, Russian, American, and European sources to which relatively little attention was paid a generation ago. The Asian programs at nine or ten universities are based on cooperation or at least con-

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sultation between members of several disciplines of the social sciences and the humanities with a larger participation of Asians and European-trained scholars. These inter-disciplinary, inter-cultural methods have all the troubles that usually afflict new departures from traditional ways, especially when they involve cooperation that restricts the fiercely guarded individualism of the scholar and writer. The traditional methods will not, of course, be supplanted, but the subjects on which we need investigation and enlightenment seem to demand that the old methods be supplemented with others that can cope with the volume and variety of the sources and the complexity of the events to which they relate.

In feeling around for a positive answer to Communism in Asia, we have experimented with several kinds of non-military relations. We have been obliged, however, to defend our economic and technical aid and cultural exchange operations with the argument that they were really not giveaway programs but the cheapest kind of national defense and an effective way to create good will among potential customers. I think it is a great achievement that we have been able to initiate these programs and maintain them as long as we have. It would have been a miracle if we had been able to do so without attributing to ourselves motives that are most offensive to the Asians. In spite of what we have said about our motives, we have sometimes done very well, for example in South China and Formosa through the Joint Committee on Rural Reconstruction, in Japan through SCAP, in the Philippines through the Rural Reconstruction Movement, in India, Burma, Thailand, and elsewhere through the Horace Holmes-Extension Agent type of operations. We have done badly when, through ignorance, we have assumed that any method of production or education that worked well in the United States would work just as well in Asia, and when we have seemed to be more concerned about the size and speed of our operations than about their quality and the qualifications of our representatives. We have made it easy for Asians to believe that our purpose was wholly selfish, that we were impatient apostles of a new imperialism inspired partly by the hope of profits, partly by fear of Russia, and partly by a determination to Americanize Asia.

WE began these activities as emergency measures, as after World War I when we did many of the same things tentatively and on a small scale in Eastern Europe. We stopped doing them when we thought normalcy was just around the corner. The postwar crises in China, Korea, and now in Indochina, plus the Cold War, have postponed normalcy and we continue these programs on a kind of piecemeal basis. The difficulties we have met, the necessity for justification of the expense and effort, and new interpretations of national interest have forced us to take a more careful look at the problems we face and the methods we have been using. Many investigations have been made and many conferences held, some under the auspices of agencies of the United Nations or the United States Government, some under private sponsorship. These have resulted in volumes like "The Progress of Underdeveloped Areas" and "Southeast Asia in the Coming World," which contain contributions by scholars, journalists, businessmen, military men, officials. Other studies like Eugene Staley's "The Future of Underdeveloped Countries" describe the problems, scrutinize methods of dealing with them, and evaluate results. Such works are steps in the diagnosis of what ails us and the Asians rather

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BOOKS mentioned by Professor Fisher in his article are listed below:

THE STRUGGLE FOR INDOCHINA. By Ellen J. Hammer. Stanford University Press. $5.

UNITED STATES AND JAPAN. By Edwin O. Reischauer. Harvard University Press. (American Foreign Policy Library) $4.50.

UNITED STATES AND CHINA. By John K. Fairbank. Harvard University Press. (American Foreign Policy Library) $4.75.

UNITED STATES AND INDIA AND PAKISTAN. By W. Norman Brown. Harvard University Press. (American Foreign Policy Library) $4.50.

CHINESE COMMUNISM AND THE RISE OF MAO. By Benjamin I. Schwartz. Harvard University Press. (Russian Research Center Studies) $4.

MOSCOW AND THE CHINESE COMMUNISTS. By Robert C. North. Stanford University Press. $5.

THE RED FLAG IN JAPAN: International Communism in Action, 1919-1951. By A. Rodger Swearingen and Paul F. Langer. Harvard University Press. $5.

SOVIET POLICY IN THE FAR EAST, 1944-1951. By Max Beloff. Oxford University Press for the Institute of Pacific Relations. $4.50.

SOVIET RUSSIA AND THE FAR EAST. By David J. Dallin. Yale University Press. $6.

THE PROGRESS OF UNDERDEVELOPED AREAS. By Bert Hoselitz. University of Chicago Press. $4.75.

SOUTHEAST ASIA IN THE COMING WORLD. By Philip W. Thayer. Johns Hopkins Press. $4.75.

THE FUTURE OF UNDERDEVELOPED COUNTRIES. By Eugene Staley. Harper & Bros. $4.50.

AMERICANS AND CHINESE: Two Ways of Life. By Francis L. K. Hsu. Abelard-Schuman. $6.

IN THE MINDS OF MEN. By Gardner Murphy. Basic Books. $4.50.

THE CHRYSANTHEMUM AND THE SWORD. By Ruth Benedict. Houghton, Mifflin Co. $3.75.

THE MEETING OF EAST AND WEST. By F. S. C. Northrop. The Macmillan Co. $7.50.

TAMING OF THE NATIONS. By F. S. C. Northrop. The Macmillan Co. $5.

ASIA AND THE WEST. By Maurice Zinkin. Institute of Pacific Relations. $3.50.

ASIA AND WESTERN DOMINANCE. By K. M. Panikkar. The John Day Co. $7.50.

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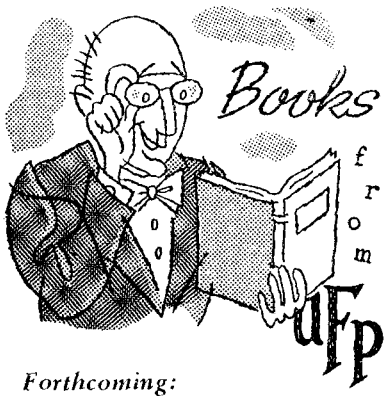

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than the prescriptions of positive cures.

Another trend reflecting the current expansion of Asia might be summed up in the slogan: "West, meet the East!" The introductions are being made in several ways: for example, the distinguished works on the cultural history and relations of Japan by Sir George Sansom or such comparison studies as in Francis L. K. Hsu's "Americans and Chinese: Two Ways of Life," or studies of the "minds" and institutions of Asians such as Gardner Murphy's "In the Minds of Men," Ruth Benedict's "The Chrysanthemum and the Sword," and F. S. C. Northrop's "The Meeting of East and West" and "Taming of the Nations." These excursions into the area field where historians have long been preeminent have caused some misgivings. One of the most urbane and distinguished members of the guild has observed that such works are "stimulating, provoking, at times irritating because of the nature of their assumptions and their method of proof." The extent of the influence of such stimulating and provoking books is likely to be determined more by the literary skill of the authors than by their methodological orthodoxy.

ONE more, but by no means the least important, method of introducing Americans to the East is by what has been described as breaking away from "The European-centered view which up to now has dominated Western historical writing on Asia." This non-Western-centered view is represented in "Asia and the West," by Maurice Zinken, who is not an Asian, and in "Asia and Western Dominance," by K. M. Panikkar, who is.

The latter book, with its revealing subtitle "A Survey of the Vasco Da Gama Epoch of Asian History, 1498-1945," is the first Asian attempt, Sardar Panikkar believes, to see and understand European activities in Asia for the last 450 years. Americans will do well to ponder the fact that many Asians believe that the withdrawal of British forces from India in 1947 and of Western naval forces from China in 1949 ended an epoch, that World War I from the Asian point of view was a civil war within the European community of nations, and that the new epoch, unlike that just ended, is characterized by an effort to impose ideologies on Asia by the Soviets and the United States, "both preaching with conviction, zeal, and persistence their conflicting ways of life and trying consciously to influence the countries in Asia in their favor. . . ."

Art

Continued from page 18

is engaged in preparing the appropriate survey for the forty-eight-volume Pelican History of Art, which is now beginning to appear. Professor Lopez-Rey of New York University has embarked on a series of exhaustive studies of the graphic work of Goya ("Caprichos"). The general reader will find these pages illuminating and fascinating.

Among the leading classical archeologists of the world, William Bell Dinsmoor of Columbia University has made an unusual contribution to public understanding of Greek civilization. Years ago, when a temporary facsimile of the Parthenon was erected at Nashville, Dinsmoor acted as consultant; reinforced, this building still stands, a silent but potent cultural ambassador. Another archeologist, Professor Karl Lehmann of New York University, ably assisted by his wife, who teaches at Smith College, directs the excavations on the island of Samothrace. Among the vexatious questions they have settled is what the great Winged Victory held in her extended arm. (One is relieved to learn that it was nothing whatever.) Dr. Lehmann has added enormously to our knowledge of Roman architecture, especially apartment buildings and commercial structures. To his many devoted students he has brought home their similarities to American ideals of living. He has also published a book on "Thomas Jefferson, American Humanist," an engaging combination of wisdom, erudition, love of classical antiquity, and deep devotion to his newly adopted country. What wonderful naturalization papers are these! The intelligent man-in-the-street need only read them to realize what is meant by calling Jefferson the last universal genius of the Renaissance.

Harvard's great connoisseur of drawings, Paul J. Sachs, has made supreme quality directly accessible to the general reader in an elegant little Pocket Book on master drawings. Nothing is cheap about this volume except its price. One can easily gather from its pages something of the training in *seeing* which Professor Sachs passed on to his students, who include many, if not most, of the present museum directors and curators of this country. Five years ago the Fogg Museum of Art presented in his honor an exhibition of "One Hundred Master Drawings"; the catalogue, by his gifted disciple, Miss Agnes Mongan, is as fine a short book on drawings as exists in any language.

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Harvard is also the academic home of Dr. Jakob Rosenberg, who presides over its important collection of prints. A major scholar of Dutch, Flemish, and German art, he has published a synthesis of the work of Rembrandt which brings to the understanding of the intelligent layman the finest in modern connoisseurship and scholarship.

At New York University, Dr. Walter Friedlaender, who is older than most retired Supreme Court justices, continues his definitive studies of Caravaggio and Poussin. Friedlaender is one of several great scholars who are responsible for the very considerable modern interest in baroque art. A recent translation of an earlier work, "David to Delacroix," extends his appraisal of baroque forms to early nineteenth-century painting. Already this book is exerting a wide influence on the teaching of a standard phase of art history.

FOR sheer brilliance and range of interest, Professor Erwin Panofsky of the Institute of Advanced Studies would be hard to match. In the past decade he has published the definitive work on Albrecht Dürer, a study of Abbot Suger's commentary on the Abbey of St. Denis, lectures on Gothic architecture and scholasticism, and the 1947-48 Charles Eliot Norton Lectures on early Netherlandish painting.

One of Professor Panofsky's most unusual attainments is his ability to lecture to a general audience on an extremely specialized subject. Colleges and universities vie for his services. In these numerous public appearances he has epitomized not only the dignity but the excitement of learning. He is probably responsible for a good many defections from bright careers in banking and industry, and in these times that is something of an accomplishment. Almost every teacher and scholar of art-history in America acknowledges his influence and takes pride in it, and thus his point of view is passed along to a whole generation of students at the college and university level. He has restored the importance of theme and idea in the fine arts. After the indispensable anti-Victorian emphasis on "significant form" initiated by Roger Fry, Panofsky's interest in "iconology" was a necessary antidote. In his writings, as in his lectures, his wit is as prodigious as his knowledge.

Among the university specialists in Oriental art, three have summarized their studies in recent years in books that are at once substantial but of a general nature: George Rowley ("Principles of Chinese Painting"), Langdon Warner ("The Enduring Art of Japan"), and Benjamin Rowland, ("The Art and Architecture of India"). Meantime, college courses or part-courses in Indian, Chinese, and Japanese art help to extend cultural interests beyond Western European limits. In this and other ways art-history links itself with the general growth of intercultural studies.

Among other younger scholars, Professors Millard Meiss and Sydney J. Freedberg have won enthusiastic response to their monographs, both conceived on a broadly cultural plane, on, respectively, "Painting in Florence and Siena after the Black Death" and the Italian Mannerist painter, Il Parmigianino. Professor Horst W. Janson of New York University, recently won the citation of the College Art Association of America for his urbane study in intellectual history, "Apes and Ape-Lore." At Columbia University, Professor Meyer Schapiro, a scholar with a formidable reputation, has twice demonstrated that he can reach a very wide public with closely reasoned and sharply observed analyses of the work of major painters in his monographs on Vincent Van Gogh and Paul Cézanne. His history of modern art, long in preparation, is eagerly awaited by the many students of this subject who know his qualities.

The foregoing, while by no means exhaustive, gives some account of how scholars are these days reaching the mind of the layman in the field of art.

BOOKS cited by S. Lane Faison, Jr., are listed below:

A HISTORY OF SPANISH PAINTING. By Chandler R. Post. Harvard University Press. Eleven volumes, with others to come. Price varies.

GOYA'S CAPRICHOS. By José Lopez-Rey. Princeton University Press. Two volumes. $12.50.

THOMAS JEFFERSON: American Humanist. By Karl Lehmann. The Macmillan Co. $4.50.

POCKET BOOKS OF GREAT DRAWINGS. By Paul J. Sachs. Pocket Books. 35¢.

REMBRANDT. By Jakob Rosenberg. Harvard University Press. Two volumes. $10.

DAVID TO DELACROIX. By Walter Friedlaender. Translated by Robert Goldwater. Harvard University Press. $6.

ALBRECHT DÜRER. By Erwin Panofsky. Princeton University Press. Two volumes. $25.

ON THE ABBEY-CHURCH OF ST.-DENIS. By Abbot Suger. Edited and translated by Erwin Panofsky. Princeton University Press. $4.50.

EARLY NETHERLANDISH PAINTING. By Erwin Panofsky. Harvard University Press. Two volumes. $35.

STUDIES IN ICONOLOGY. By Erwin Panofsky. Oxford University Press. Out of print.

PRINCIPLES OF CHINESE PAINTING. By George Rowley. Princeton University Press. $15.

THE ENDURING ART OF JAPAN. By Langdon Warner. Harvard University Press. $6.50.

THE ART AND ARCHITECTURE OF INDIA. By Benjamin Rowland. Penguin Books (Pelican History of Art Series). $8.50.

PAINTING IN FLORENCE AND SIENA AFTER THE BLACK DEATH. By Millard Meiss. Princeton University Press. $12.50.

PARMIGIANINO: His Works in Painting. By Sydney J. Freedberg. Harvard University Press. $2.50.

VAN GOGH. Edited by Meyer Schapiro. Harry N. Abrams. $12.50.

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128 pages. $2.75

BOOKS AND THE INDEPENDENT MIND

An Address Delivered at the Dedication of the Memorial Library of the University of Wisconsin, February 1, 1954, by Howard Mumford Jones, Professor of English, Harvard University. Paper. $ .50

The University of Wisconsin Press

811 State Street, Madison 5, Wis.

Political Science

Continued from Page 20

public opinion measurement and analysis, were virtually unknown in the older texts. Today they are the core of most teaching and writing in the field.

LIKE most other trends in human affairs, the "new look" in the study of politics and public opinion has its roots deep in the past. Thomas Hobbes knew that any attempt to understand the State must begin with an understanding of human nature and behavior. Hence he began "The Leviathan" with an essay "On Man." The same might be said of John Locke, Jeremy Bentham, and other great names in the history of political science. It was when political science became an independent discipline, cut off from natural and moral philosophy, that its dependence on psychology and sociology, not to mention economics and philosophy, became obscure. It has required something of a revolution to think of political science again as but one special aspect of the broader study of human behavior.

The pioneer studies which prepared the ground for our present research in political behavior and political dynamics would include Graham Wallas's "Human Nature and Politics," Max Weber's "Politik als Beruf," Harold Lasswell's "Psychopathology and Politics," A. Lawrence Lowell's "Public Opinion and Popular Government," Walter Lippmann's "Public Opinon," Mary Follett's "Creative Experience," A. F. Bentley's "Process of Government," Stuart Rice's "Quantitative Methods in Politics," Arthur Holcombe's "Political Parties of Today," and innumerable special studies of pressure groups. And every student of political behavior is deeply indebted to the work of such men as Kurt Lewin, Eric Fromm, David Riesman, and others calling themselves sociologists or psychologists.

Survey techniques developed over many years by the Census Bureau, private market analysts, and public opinion polling agencies have likewise made an indispensable contribution to political science and more particularly to the study of political behavior. Without them such books as "The People's Choice," by Lazarsfeld, Berlson, and Gaudet, "Ballot Behavior," by Louis Bean, "Ballots and the Democratic Class Struggle," by Dewey Anderson, and "The Future of American Politics," by Samuel Lubell, could not have been written. Some of the more recent converts to this "new look" at political behavior have become so intrigued by quantitative manipulations of polling data and election returns that they lose sight of the ends for which these means are employed, namely, an understanding of political behavior.

It would be impertinent to say that the "new look" in political science had transformed an otherwise vague and fuzzy discipline into an exact science. Whether the next generation of political scientists will have greater influence than our predecessors or contemporaries, upon public opinion or public policy, is anybody's guess. Can they match the records of those political scientists Hamilton, Adams, and Madison who wrote the "Federalist Papers"; or of Woodrow Wilson and Charles Merriam and Charles Beard and Frank Goodnow and others too numerous to name? In the past political scientists have helped to determine the shape of things to come by bringing reason and research to bear on problems of domestic and international politics, law enforcement, the conservation and management of natural and human resources, on administrative management, fiscal policy and administration, urban planning, national defense, and many more. The city manager plan now in force in over 800 cities is largely their creation. Since the establishment of the New York Bureau of Municipal Research in 1906, the systematic use of specialized training and research in public administration has steadily increased. From the U. S. Commission on Economy and Efficiency, established by President Taft in 1910, to the Hoover-Acheson Commission on Organization of the Executive Branch of the Government, university scholars and students they have trained have played a conspicuous role in the development of higher standards and better methods of public administration.

THE influence of political scientists in the formulation and administration of both foreign and domestic policies has continued to increase. Even the American Political Science Association has ceased to slumber and is becoming a cautious but active force in public affairs. A recent example is the report by a committee of the Association on Congress that led to the Legislative Reorganization Act of 1946. Another is the report in September 1950 on Political Parties, which has aroused fresh discussion of our party system and may eventually bear fruit in what the Committee calls "A More Responsible Party System." Through its affiliate, the Governmental Affairs Institute, the American Political Science Association has assumed important research and administrative

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responsibilities for a variety of government agencies. It is to be hoped also that the monumental report on "Presidential Nominating Politics" will eventually contribute toward an improvement in the process by which we choose our Presidents. Beyond all this, political scientists through their teaching, writing, and research have had no inconsiderable influence on the thinking of thousands of men and women who wouldn't know a bureaucrat from a bandbox.

But whatever influence political scientists may have on their own time or the future, it is certain that they themselves are profoundly influenced by the climate of opinion in which they live and labor. There are clouds of doubt, fear, and suspicion on the horizon today—and they are considerably larger than a man's hand—that do not augur well for the ancient and honorable science of politics. One need not search long or far to discover political scientists who avoid controversial issues, take refuge in esoteric "research," or become open and avowed apologists for those who lead the present revolt against reason. As the clouds grow larger and darker this trend toward conformity will expand and accelerate. Political science may then become what it was in Nazi Germany and is today in the Soviet Union—a search not for the truth, nor even for practical solutions to real and insistent problems, but an empty ritual for the rationalization of tribal mythology.

THESE are the recently published books mentioned by Professor Odegard in his article:

PRESIDENTIAL NOMINATING POLITICS IN 1952. By Paul T. David, Malcolm Moos, and Ralph H. Goldman. Johns Hopkins Press. Six vols., $3.50 each, $17.50 the set. To be published May 10.

THE POLITICAL PHILOSOPHY OF HOBBES: Its Basis and Genesis. By Leo Strauss. University of Chicago Press. $4.

NATURAL RIGHT AND HISTORY. By Leo Strauss. University of Chicago Press. $5.

INEVITABLE PEACE. By Carl J. Friedrich. Harvard University Press. $4.75.

THE RISE OF TOTALITARIAN DEMOCRACY. By J. L. Talmon. Beacon Press. $4.50.

OPEN SOCIETY AND ITS ENEMIES. By Karl Popper. Princeton University Press. $10.

NEW SCIENCE OF POLITICS. By Eric Voeglin. University of Chicago Press. $3.

ADMINISTRATIVE BEHAVIOR. By Herbert A. Simon. The Macmillan Co. $4.

THE ADMINISTRATIVE STATE. By Dwight Waldo. Ronald Press. $3.25.

POLITICS AMONG NATIONS. By Hans J. Morgenthau. Alfred A. Knopf. $5.

THE POLITICAL SYSTEM. By David Easton. Alfred A. Knopf. $5.

THE GOVERNMENTAL PROCESS. By David B. Truman. Alfred A. Knopf. $5.

POLITICS, PARTIES, AND PRESSURE GROUPS. By V. O. Key, Jr. Thomas Y. Crowell Co. $5.50.

THE PEOPLE'S CHOICE. By P. F. Lazarsfeld and others. Columbia University Press. $2.75.

BALLOT BEHAVIOR. By Louis Bean. Public Affairs Press. $1.

THE FUTURE OF AMERICAN POLITICS. By Samuel Lubell. Harper & Bros. $3.50.

Classics

Continued from page 21

material will eventually be published in definitive volumes, the first of which—"Portrait Sculpture," by E. B. Harrison—has indeed just appeared and may be ordered through the School's American Office at Princeton, N. J.

The Agora has also yielded several thousand inscriptions. Some of these relate to the Athenian empire and, taken in conjunction with other inscriptions, contain a new picture of a grand moment in history. Only a real master, however, could possibly handle this complicated and fragmentary material. Fortunately one exists: B. D. Meritt of the Institute for Advanced Study at Princeton. With H. T. Wade-Gery and M. F. McGregor, Meritt has produced what may well be the most important piece of classical scholarship of this century ("The Athenian Tribute Lists"); highly specialized though it is, it contains some fine, general historical interpretation.

Syntheses of one kind or another are obviously of first importance amid this welter of new information. One very original synthesis is A. J. Toynbee's famous "Study of History." Another, distinguished for the grace of its writing no less than for its learning, is Gilbert Highet's "Classical Tradition," an immense survey of Greek and Roman influences on Western literature. More restricted in its content, but also breaking new ground, is Werner Jaeger's "Paideia," which defines and interprets the ideals of Greek culture. W. B. Dinsmoor of Columbia, the greatest living expert in his field, has similarly put us in his debt with "The Architecture of Ancient Greece."

Sometimes it is almost incredible how we fill gaps in our knowledge. You may remember that the arms are broken off the Caryatids, those lovely Maidens who hold up a roof of the Erechtheum on the Athenian Acropolis. Late in 1952 Italian archaeologists, digging at Hadrian's Villa near Tivoli, found not one, but four exact copies of the Caryatids. Accordingly, we know now that the originals held a hem of their garment in one hand and in the other a libation bowl—and much grace has been added thereby. More important, of course, is the work of Jesuit excavators under St. Peter's in Rome. It is almost certain that they have found the tomb of the first Bishop of the Christian Church ("Esplorazioni sotto la confessione di San Pietro in Vaticano," by B. M. A. Chetti and others); indeed, in 1952 they discovered this inscription painted in poor

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Latin on a nearby wall: "Peter, pray to Jesus Christ for all the holy Christian men buried near your body."

Despite everything, however, our knowledge of antiquity is full of gaps or, at best, is very sketchy. Where, for example, are the more than one hundred lost books of Livy's history of Rome?

T. R. S. Broughton of Bryn Mawr has recently published a learned and very useful work which, on the basis of surviving literature and other material such as inscriptions, brings considerable order and chronological exactness to the offices of Republican Rome and thus to the framework of much of its history; this is "The Magistrates of the Roman Republic," which received the Award of Merit from the American Philological Association last December.

If gaps in our knowledge are a constant hindrance, however, we are further impeded in our work by financial stringency and political factors. What is needed most now, probably, is to get into Asia Minor and the upper reaches of the Tigris and Euphrates Rivers with a series of great excavations, so that, among other things, we may learn more about the beginning of civilization, about the background of the Hittites and the Etruscans and other people.

BOOKS cited by Professor Robinson are listed below:

THE SOCIAL AND ECONOMIC HISTORY OF THE HELLENISTIC WORLD. By M. I. Rostovtzeff. Oxford University Press. Three volumes, $35.

ROMAN RULE IN ASIA MINOR. By David Magie. Princeton University Press. Two volumes. $20.

GREEKS IN BACTRIA AND INDIA. By W. W. Tarn. Cambridge University Press. $9.50.

THE OXFORD CLASSICAL DICTIONARY. Edited by M. Cary and others. Oxford University Press. $15.

TROY. By C. W. Blegen and others. Princeton University Press. Three volumes to date. $36 each.

MYCENAE. By A. J. B. Wace. Princeton University Press. $15.

PORTRAIT SCULPTURE. By E. B. Harrison. American School of Classical Studies, Princeton, N. J. $6.

THE ATHENIAN TRIBUTE LISTS. Four volumes. American School of Classical Studies, Princeton, N. J. $50.

STUDY OF HISTORY. By A. J. Toynbee. Abridged by D. C. Somervell. Oxford University Press. $6.

THE CLASSICAL TRADITION. By Gilbert Highet. Oxford University Press. $7.50.

PAIDEIA. By Werner Jaeger. Oxford University Press. Three volumes. $6.50 each.

THE ARCHITECTURE OF ANCIENT GREECE. By W. B. Dinsmoor. British Book Centre. $6.75.

ILIAD. Translated by Richmond Littimore. University of Chicago Press. $4.50.

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THE EXACT SCIENCES IN ANTIQUITY. By Otto Neugebauer. Princeton University Press. $5.

THE MAGISTRATES OF THE ROMAN REPUBLIC. By T. R. S. Broughton. American Philological Association. Two volumes. $19.

Sociology

Continued from page 23

it is a result of consistently asking: (1) What is the meaning of this—whatever we are examining—for our society as a whole, and what is this social world like? (2) What is the meaning of this for the types of men and women that prevail in this society? And (3) how does this fit into the historical trend of our times, and in what direction does this main drift seem to be carrying us? No matter how small-scale what he is examining, the sociologist must ask such questions about it, or he has abdicated the classic sociological endeavor.

I know of no better way to become acquainted with this endeavor, in a high form of modern expression than to read in the periodical, *Studies in Philosophy and Social Sciences,* published by The Institute of Social Research. Unfortunately, it is available only in the morgues of university libraries, and to the great loss of American social studies, several of the Institute's leading members, among them Max Horkheimer and Theodore Adorno, have returned to Germany. That there is now no periodical that bears comparison with this one testifies to the ascendency of the Higher Statisticians and the Grand Theorists over the Sociologists. It is difficult to understand why some publisher does not get out a volume or two of selections from this great periodical.

What the endeavor of sociology looks like may also be seen in the many classics of sociology that have become available in English during the last decade. The most important, I believe, are the several works of Max Weber. Do you remember the big literary rush to Vilfredo Pareto during the Thirties? Well, as the general inattention to him nowadays reveals, he wasn't worth it. Max Weber would be: his voice is that of the classic liberal in a world that seemed to him, back in the first quarter of the century, all set against liberalism, and at the same time he is the most sophisticated revisionist of classic Marxism.

Other important classics now available include: George Simmel's "Conflict" and "The Sociology of George Simmel," Emile Durkheim's "Suicide: A Study in Sociology" and "The Division of Labor in Society," Gaetano Mosca's "The Ruling Class," and Robert Michels's "Political Parties."

The later volumes of Karl Mannheim do not have the general relevance of his first two—"Ideology and Utopia" and "Man and Society in an Age of Reconstruction." There is now a paper-backed edition of Thor-

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stein Veblen's "Theory of the Leisure Class." (Someone ought to do his other books, especially "Absentee Ownership.") H. Stuart Hughes has recently written an excellent critical estimate of "Oswald Spengler." Francis Cornford, by his magnificent translation and editing, has given us a virtually new "Republic of Plato."

The best attempt, since Weber, to organize key concepts and formulate hunches in a one-two-three manner is Harold D. Lasswell's and Abraham Kaplan's "Power and Society," which draws upon Weber, Michels, and Mosca in a most intelligent way. Robert A. Dahl and Charles E. Lindblom, in their "Politics, Economics, and Welfare," have recently produced an excellent statement of the integration of total societies.

Books on social structure or on the various institutional domains that compose it include Gunnar Myrdal's two-volume "An American Dilemma," which deals primarily with the Negro, but is also valuable for much else. Franz Neumann's "Behemoth" and E. Herbert Norman's "Japan's Emergence as a Modern State" are models of excellence for any sociological studies of social structure.

Military institutions and their meaning for modern life have been explored by Hans Speier in several important essays, contained in "Social Order and the Risks of War," which also contains excellent pieces on politics. The classic sociological account in English is Alfred Vagts's "A History of Militarism." And there are good materials also in "Makers of Modern Strategy," edited by E. M. Earle.

On the social and political meaning of the economic structure, Schumpeter and Galbraith are perhaps most significant, although Schumpeter—whose work is as much used as ideological material by the Eisenhower Administration as is any economist's—is the more solid and wide ranging. Henry Durant's "The Problem of Leisure" and J. Huizinga's "Homo Ludens" are fine statements about work and play in modern life. The best single volume on religious trends in America of which I know is Herbert W. Schneider's "Religion in Twentieth Century America," and of educational practices, A. E. Bestor's "Educational Wastelands." The best sociological statement of international relations is E. H. Carr's "The Twenty Years' Crisis."

William H. Whyte Jr., in "Is Anybody Listening?" does not seem to be aware of—or at any rate doesn't state—the full meaning of what he so penetratingly describes, but he represents the old-fashioned Man Who Goes Into The Field, rather than sending four dozen researchers there, and his work shows it. So does Floyd Hunter's "Community Power Structure," which is the best book on an American community since the Lynds' studies of "Middletown."

It is shameful that sociologists have not celebrated properly the two wonderful volumes of Arnold Hauser, "The Social History of Art." And equally shameful that no American publisher has brought out George Lukács's "Studies in European Realism."

Most recent books of sociological relevance dealing with the individual have been influenced by the psychoanalytic tradition. Harry Stack Sullivan and Karen Horney, with great sensibility, take into account the small group and the general cultural pattern, but neither has an adequate view of social structure. That is not true of Erich Fromm, who in his "Escape From Freedom" skilfully relates economic and religious institutions to the types of personality they select and form. One of the few books I know that really locates Freud's work in a more ample philosophical framework is the wonderful little volume by Paul Tillich, "The Courage To Be."

PERHAPS the most influential book of the last decade on types of individuals is "The Authoritarian Personality," by T. W. Adorno, Else Frenkel-Brunswik, D. J. Levinson, and R. N. Sanford, which, although not well organized and subject to quite damaging criticisms of method, still remains of outstanding importance. In the same tradition is the neat monograph by Leo Lowenthal's and N. Guterman's "Prophets of Deceit," which ought to be read widely just now to understand something of what is involved in the Republican Party split. Many of the sociologically most interesting trends in psychiatric circles may conveniently be found in "A Study of Interpersonal Relations," edited by Patrick Mullahy.

The main drift, the historic character of our time, has not been faced up to by many sociologists. Overshadowing all such attempts in scope and in excellence of detail is Arnold J. Toynbee's six-volume "A Study of History," which sociologists of the third camp will be studying for many years to come. It should be read along with Gilbert Murray's lovely little essay, "Hellenism and the Modern World," Herbert J. Muller's criticism "The Uses of the Past," and Pitrim Sorokin's comparisons, "Social Philosophies of an Age of Crisis." Karl Löwith's "Meaning in History" and Paul Tillich's "The Protestant Era" are also key items for the historically grounded sociologist.

E. H. Carr, in his "The New So-

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ciety"—his BBC Third Programme lectures—has produced an indispensable and commendably brief statement of major trends in modern society. David Riesman writes better essays than books, but his "Lonely Crowd" is within the third camp. A book selling in Germany much better than in America—to the loss of American readers—is Fritz Sternberg's "Capitalism and Socialism on Trial."

All of these, of course, are samples of the kinds of books from which one sociologist has learned something, and which sustain him against The Scientists—who during the decade have moved from marketing research to the foundations, and so from toothpaste and soap to higher mathematics—and against The Grand Theorists—who have moved from textual interpretation of sociological classics to careful thinking about their own possible thought.

In every intellectual age, some one field of study tends to become a sort of common denominator of many other fields. In American intellectual life today sociology could become such a common denominator, and fact, despite everything, it is slowly becoming that. But for such a salutary development to get fully under way, theorists are going to have to do their work with a sense of reality as well as with scope and insight. Research technicians are going to have to go about their work with more imaginative concern for its larger meanings, as well as with mathematical ingenuity. Both are going to have to drop their trivialization of subject matter and their pretensions about method. Both are going to have to face up to the realities of our time. And both are going to have to acquire the humanist concern—which some American historians have retained—for excellence of clear and meaningful expression.

BOOKS which illustrate the trends in sociology discussed by Professor Mills are listed below:

ANCIENT JUDAISM. By Max Weber. Free Press. $6.

THE RELIGION OF CHINA. By Max Weber. Free Press. $4.50.

GENERAL ECONOMIC HISTORY. By Max Weber. Free Press. $4.50.

FROM MAX WEBER: Essays in Sociology. Translated and edited by Hans H. Gerth and C. Wright Mills. Oxford University Press. $6.50.

THEORY OF SOCIAL AND ECONOMIC ORGANIZATION. By Max Weber. Oxford University Press. $6.50.

CONFLICT. By Georg Simmel. Free Press. $4.

THE SOCIOLOGY OF GEORG SIMMEL. Translated and edited by Kurt Wolff. Free Press. Out of print.

SUICIDE: A STUDY IN SOCIOLOGY. By Emile Durkheim. Free Press. $5.

THE DIVISION OF LABOR IN SOCIETY. By Emile Durkheim. Free Press. $5.

THE RULING CLASS. By Gaetano Mosca. McGraw-Hill Book Co. $8.

POLITICAL PARTIES. By Robert Michels. Free Press. $4.50.

IDEOLOGY AND UTOPIA. By Karl Mannheim. Harcourt, Brace & Co. $4.50.

MAN AND SOCIETY IN AN AGE OF RECONSTRUCTION. By Karl Mannheim. Harcourt, Brace & Co. $4.50.

THEORY OF THE LEISURE CLASS. By Thorstein Veblen. New American Library. 35¢.

ABSENTEE OWNERSHIP AND BUSINESS ENTERPRISE IN RECENT TIMES. By Thorstein Veblen. Viking Press. $3.50.

OSWALD SPENGLER. By H. Stuart Hughes. Charles Scribner's Sons. $2.50.

THE REPUBLIC. By Plato. Translated by Francis M. Cornford. Oxford University Press. $2.50.

POWER AND SOCIETY. By Harold D. Lasswell and Abraham Kaplan. Yale University Press. $4.

POLITICS, ECONOMICS AND WELFARE. By Robert A. Dahl and Charles E. Lindblom. Harper & Bros. $5.

AN AMERICAN DILEMMA: The Negro Problem and Modern Democracy. By Gunnar Myrdal. Harper & Bros. $7.50.

BEHEMOTH. By Franz Neumann. Oxford University Press. Out of print.

JAPAN'S EMERGENCE AS A MODERN STATE. By E. Herbert Norman. Institute of Pacific Relations. Out of print.

SOCIAL ORDER AND THE RISKS OF WAR. By Hans Speier. George W. Stewart, Publisher. $4.75.

A HISTORY OF MILITARISM. By Alfred Vagts. W. W. Norton & Co. Out of print.

MAKERS OF MODERN STRATEGY. Edited by E. M. Earle. Princeton University Press. $7.50.

THE PROBLEM OF LEISURE. By Henry Durant. London: George Routledge & Sons.

HOMO LUDENS: A study of the Play Element in Culture. By J. Huizinga. Roy Publishers. $3.50.

CAPITALISM, SOCIALISM AND DEMOCRACY. By Joseph A. Schumpeter. Harper & Bros. $4.50.

AMERICAN CAPITALISM. By John K. Galbraith. Houghton Mifflin Co. $3.

RELIGION IN TWENTIETH CENTURY AMERICA. By Herbert W. Schneider. Harvard University Press. $4.25.

EDUCATIONAL WASTELANDS. By Arthur Bestor. University of Illinois Press. $3.50.

THE TWENTY YEARS' CRISIS, 1919-1939. By Edward H. Carr. St. Martin's Press. $3.

IS ANYBODY LISTENING? By William H. Whyte, Jr. Simon & Schuster. $3.

COMMUNITY POWER STRUCTURE. By Floyd Hunter. University of North Carolina Press. $5.

MIDDLETOWN: A STUDY IN CONTEMPORARY CULTURE. By Robert S. and Helen Merrell Lynd. Harcourt, Brace & Co. $4.50.

THE SOCIAL HISTORY OF ART. By Arnold Hauser. Alfred A. Knopf. $15.

STUDIES IN EUROPEAN REALISM. By George Lukács. London: Hillway.

CONCEPTIONS OF MODERN PSYCHIATRY. By Harry Stack Sullivan. W. W. Norton & Co. $4.

THE INTERPERSONAL THEORY OF PSYCHIATRY. By Harry Stack Sullivan. W. W. Norton & Co. $5.

THE NEUROTIC PERSONALITY OF OUR TIME. By Karen Horney. W. W. Norton & Co. $3.75.

THE AUTHORITARIAN PERSONALITY. By T. W. Adorno and others. Harper & Bros. $7.50.

PROPHETS OF DECEIT: Study of the Techniques of the American Agitator. By Leo Lowenthal and Norbert Guterman. Harper & Bros. $3.

A STUDY OF INTERPERSONAL RELATIONS. Edited by Patrick Mullahy. Hermitage House. $6.50.

A STUDY OF HISTORY. By Arnold J. Toynbee. Oxford University Press. Six volumes. $23.

HELLENISM AND THE MODERN WORLD. By Gilbert Murray. Beacon Press. $2.

THE USES OF THE PAST. By Herbery J. Muller. Oxford University Press. $5.50.

SOCIAL PHILOSOPHIES OF AN AGE OF CRISIS. By Pitirim A. Sorokin. Beacon Press. $4.50.

MEANING IN HISTORY. By Karl Lowith. University of Chicago Press. Out of Print.

THE PROTESTANT ERA. By Paul Tillich. University of Chicago Press. $4.

THE NEW SOCIETY. By Edward H. Carr. St. Martin's Press. $1.50.

THE LONELY CROWD. By David Riesman. Yale University Press. $4.

CAPITALISM AND SOCIALISM ON TRIAL. By Fritz Sternberg. John Day Co. $7.

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Ideas

Continued from page 23

product of class interests. I should like to observe in passing, however, that it is a mistake to think of ideas, even more so world-views, as originating in the intellectual's ivory tower and then seeping down to the man-in-the-street. World-views originate to a large extent in immediate, concrete experience which the intellectual shares with other people of his times, and the intellectual differs from the latter only in raising this experience to the level of reflective consciousness. The late Karl Mannheim explored this whole problem in a provocative way in his "Essays on the Sociology of Knowledge."

THE writing and study of intellectual history in the past decade has been marked by some continuing interests, some new interests, and some fresh approaches to old ones. Among continuing interests, the history and philosophy of science remains perennially absorbing. Notable in this field are two by Englishmen. "The Idea of Nature," by the late R. G. Collingswood brilliantly surveys the major forms of this idea in Western thought, and reaches the conclusion that modern science, after an experiment in materialism, has returned to the main European tradition which regards nature as derivative. Herbert Butterfield's "The Origins of Science" is a conspicuously successful study by a "general historian" of the scientific revolution from 1300 to 1800. Not the least merit of this book is that it relates the history of science to other thought currents.

Nationalism and totalitarianism likewise continue to claim their share of attention. Books by Hans Kohn, J. Salwyn Schapiro, and Ernst Cassirer rank among the best on this subject.

Other recent studies help us understand specific periods and individual thinkers. Wallace Ferguson's "The Renaissance in Historical Thought" is a masterly survey of interpretations of the Renaissance from the humanists down to Burckhardt and his revisers. Another book by Cassirer, "The Philosophy of the Enlightenment," stresses the empirical side of eighteenth century thought. Aram Vartanian's "Diderot and Descartes" somewhat modifies this view by demonstrating the strong Cartesian influence on some of the *philosophes*. His book serves to remind us, as do also A. O. Lovejoy's essays on Romanticism (now brought together in "Essays in the History of Ideas"), that intellectual movements are too complex ever to be reduced to a simple or single formula. Jacques Barzun's "Romanticism and the Modern Ego," incidentally, throws new light on that movement, emphasizing its constructive side and defending it against charges of anarchy and escapism.

Now for a look at books in several rather newer fields of interest. (By "new" I do not mean, of course, absolutely new but new only in greater degree of emphasis.) Specifically, let us consider the philosophy of history, religion, and modern mass culture. In order to describe developments in these fields, I will have to refer to some books which are not intellectual histories in the technical sense at all, but rather evaluations of trends in intellectual history. For however one may feel about them personally, the fact remains that these books are being widely read and, what is more, are creating historical myths.

We have had in recent years a number of notable scholarly books about philosophers of history, among them H. Stuart Hughes's "Oswald Spengler," studies of Leopold Ranke and Lord Acton by Theodore H. Von Laue and Gertrude Himmelfarb, and Charles Frankel's "The Faith of Reason," which is a detailed study of the eighteenth-century idea of progress. But beyond these there is literally a host of books—not to speak of comment to be found in the most unlikely places, in novels and occasional essays—in which intellectual history and philosophy are more deliberately mixed. I refer to the likes of Karl Löwith's "Meaning in History" and Herbert Butterfield's "Christianity and History." The title of Löwith's book suggests that what lies behind works of this sort is a search for pattern and meaning in history in an age in which "meaning" is not readily apparent.

For many this search has ended in a tragic reading of history in general and of modern Western history in particular. Thought and civilization over the past three or four hundred years, instead of being treated as a triumphal progress in "enlightenment," are seen to have some less amiable aspects, since they have eventuated in an "age of anxiety" or a "new middle ages." Paradoxically, the secular humanism of the Renaissance ended up in its dialectical opposite—in materialism, inhumanity, exhaustion of creative energy—so Nicolas Berdyaev has been telling us in a series of books up to and including "Dream and Reality," which is a kind of biography of contemporary intellectual currents. Paul Tillich, in "The Courage to Be," analyzes history into periods manifesting different types of anxiety. The peculiarly modern type, exhibited in Existentialist art, literature, and philosophy, is the anxiety of meaning-

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The angry confusion of a few Puerto Ricans produced a violent outburst recently. Such motives and violence are not typical of New York Puerto Ricans, nor of the other Spanish-speaking groups in our country. The Filipinos, and the Hispano- and Mexican-Americans of California and the Southwest share many problems with the Puerto Ricans, but those problems concern squalor, illiteracy, and the conflict of old and new ideals of family and community and religion. This wide scene John H. Burma surveys in *Spanish-Speaking Groups in the United States.*

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lessness in which life appears to be empty of meaning. The background of this, he says, was the "death of God" in the nineteenth century, together with the collapse of other accustomed structures of value and power. According to C. E. M. Joad, in "Decadence," another book cut from the same cloth, modern man's dilemma stems from "the dropping of the object," that is to say, from the abandonment of all absolutes in an era of history in which men have become puffed up from material prosperity and technical progress. These and the many other books like them ring changes on the same central theme: modern man has been torn from his spiritual moorings, with the inevitable consequence that he has lost inspiration and become mired in subjectivism and relativism. In Arthur Koestler's phrase in "The Yogi and the Commissar," he has come to realize that the Man-Society connection is not sufficient "to procure psychic metabolism"; "the Man-Universe connection has to be reestablished." These books undoubtedly exaggerate and attribute too much to the single cause in history. But they have, as I say, created a new myth, and this myth may contribute in the long run to a more sober and perhaps more balanced assessment of modern intellectual and cultural history.

LESS obviously religious but with some of the same tragic overtones are two books by literary historians, Erich Heller's "The Disinherited Mind" and Joseph Wood Krutch's "Modernism in Modern Drama." It is Heller's thesis that the modern writer has lost his spiritual inheritance upon which great literature depends. Selecting seven German writers from Goethe to Kafka he shows how, under the impact of the positivist-scientific view of reality, their sense of a transcendent or symbolic order of things has grown progressively dim. In proportion as the world has become less poetic, less interpenetrated by symbol, art and religion have lost caste, and the writer perforce labors under the intolerable burden of creating a symbolic order for himself. Krutch advances a not dissimilar thesis with respect to the modern drama. Although he says nothing about symbol, he deplores the scepticism, the depreciation of the world, the lack of faith in man's dignity and rationality which characterize the "modernists" (Ibsen, Strindberg, Chekhov, and the like).

Modern mass culture, the third "new" interest specified above, presents a problem rather than finished works of scholarship. This problem is twofold: first, to analyze the mass mind itself and, second, to show the effects of mass culture, as compared with the systems of aristocratic and middle-class patronage which preceded it, on the quality and direction of intellectual work. Ortega y Gassett opened up this subject over twenty years ago in his provocative "The Revolt of the Masses." Sociologist David Riesman has to some extent followed through with his formulation, in "The Lonely Crowd," of an "other-directed" type of social character peculiar to the "new" middle class of the modern megalopolis. Riesman connects up the development of this and other new social types in an interesting, although not altogether convincing, way with population shifts since the Middle Ages. But this whole subject of mass culture is still practically virgin territory for the intellectual historian.

BOOKS cited by Professor Baumer in his discussion of recent trends in the history of thought are listed below:

IDEAS AND MEN. By Crane Brinton. Prentice-Hall. $6.35.

MAIN CURRENTS OF WESTERN THOUGHT. By Franklin Le Van Baumer. Alfred A. Knopf. $5.50.

ESSAYS ON THE SOCIOLOGY OF KNOWLEDGE. By Karl Mannheim. Edited by Paul Kecskemeti. Oxford University Press. $6.

THE IDEA OF NATURE. By R. G. Collingwood. Oxford University Press. $4.25.

THE ORIGINS OF MODERN SCIENCE, 1300-1800. By Herbert Butterfield. The Macmillan Co. $3.

THE IDEA OF NATIONALISM. By Hans Kohn. The Macmillan Co. $8.

LIBERALISM AND THE CHALLENGE OF FASCISM. By J. Salwyn Schapiro. McGraw-Hill Book Co. Out of print.

THE MYTH OF THE STATE. By Ernst Cassirer. Yale University Press. $4.75.

THE RENAISSANCE IN HISTORICAL THOUGHT. By Wallace K. Ferguson. Houghton Mifflin Co. $5.50.

THE PHILOSOPHY OF THE ENLIGHTENMENT. By Ernst Cassirer. Translated by Fritz C. A. Koelln and James P. Pettegrove. Princeton University Press. $6.

DIDEROT AND DESCARTES. By Aram Vartanian. Princeton University Press. $6.

ESSAYS IN THE HISTORY OF IDEAS. By Arthur O. Lovejoy. Johns Hopkins Press. $5.50.

ROMANTICISM AND THE MODERN EGO. By Jacques Barzun. Little, Brown & Co. $5.

OSWALD SPENGLER. By H. Stuart Hughes. Charles Scribner's Sons. $2.50.

LEOPOLD RANKE. By Theodore Von Laue. Princeton University Press. $4.

LORD ACTON: A Study in Conscience and Politics. By Gertrude Himmelfarb. University of Chicago Press. $3.75.

THE FAITH OF REASON. By Charles Frankel. Columbia University Press. $3.

MEANING IN HISTORY. By Karl Löwith. University of Chicago Press. Out of print.

CHRISTIANITY AND HISTORY. By Herbert Butterfield. Charles Scribner's Sons. $2.75.

DREAM AND REALITY. By Nicolas Berdyaev. The Macmillan Co. $4.50.

THE COURAGE TO BE. By Paul Tillich. Yale University Press. $3.

DECADENCE: A Philosophical Inquiry. By C. E. M. Joad. Philosophical Library. Out of print.

"MODERNISM" IN MODERN DRAMA. By Joseph Wood Krutch. Cornell University Press. $2.75.

CHRISTIANITY, PAST AND PRESENT. By Basil Willey. Cambridge University Press. $2.

THE LONELY CROWD. By David Riesman. Yale University Press. $4.

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Writers

Continued from page 31

Dodgson's unclehood. Another of his child-friends, Mrs. Shawyer, raises and answers what this age might call the inevitable Freudian question. "In spite of the fact that he talked to his child friends exactly as if they were on equal footing with himself, he never hesitated to correct a fault—never with a scolding, but in such a way that one saw its evil side and hated it, and one never forgot his talks. . . . The truth . . . is that he had the heart of a child himself. . . . Over and over again he begged my mother to let him take me away with him. I was never allowed to go."

Ever since Gomorrah, the evidence has been accumulating that a mother can't be too careful. Records of sainthood have piled up more slowly. If you had queried Charles Dodgson on his own status, he would doubtless have countered with a rhyme: "A saint? I ain't." The journals reveal, instead, a Christian gentleman of the old school, a serene and somewhat sentimental middle-of-the-roader, even-tempered, untroubled, mildly gregarious. He excelled neither as a mathematician nor as a teacher. No great issues racked him; his life was scarcely more eventful during the quarter-century at Oxford than that of Thomas Gray at Cambridge a hundred years earlier. Pious, unambitious, a shade effete, he loved and haunted the theatre in all its manifestations from home-made puppet-shows to Charles Kean's characterization of Wolsey in Shakespeare's "Henry VIII." A tireless photographer of the collodion epoch, he tracked down and immortalized dozens of victims, from Alfred Tennyson and Ellen Terry to Michael Faraday and Thomas Henry Huxley. Among the invitations to tea and the accounts of boating-parties, the assiduous reader can therefore uncover useful insights into the social history of Victorian England at the politer levels.

What really distinguishes Dodgson from his rank-and-file contemporaries is not his sainthood but his quainthood. Like his fellow-artist Edward Lear, he shows the marked and enviable ability to amuse and be amused by children. If he is in no other respect a daring young man on a flying trapeze, he shows an uncommon agility, indeed a kind of genius, on the flying rings of whimsy and the parallel bars of parody. He is the snark-hunter par excellence; the Boojum quails beneath his merest glance. He is one of the few British writers of the century capable of producing in the reader a pang of mild regret over such a journal-entry as the following: "Began a poem on 'Nothing': it may turn out a good subject, but I have not made much of it yet."

Despite a few gaps in the record, most of them satisfactorily filled by his devoted and capable editor, these private journals answer nearly all the questions one is likely to want to raise about Lewis Carroll. The author of "Alice" emerges from an era of large families as the undisputed Dean of Victorian Uncles.

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EXPLAINING FAULKNER: "It is a serious distortion of the fictional world of Faulkner to set up the Past, identifying it with the planter aristocracy, and oppose this to the Present, identified with a modernism of self-interest and the pursuit of sensation." Although William Van O'Connor acknowledges the significant criticism of Faulkner by George Marion O'Donnell, Malcolm Cowley, and Robert Penn Warren, he objects to the inherent limitations of their influential view that Faulkner is preoccupied with the socio-moral history of the South. In **"The Tangled Fire of William Faulkner"** (University of Minnesota Press, $4), he admits the centrality of Southern problems but holds that the novelist's faith in man is beyond class stratifications.

In clearly reasoned, methodical examinations of all the novels from "Soldiers' Pay" (1926) to the dramatized "Requiem for a Nun" (1951), as well as the short stories and poems, Mr. O'Connor has set out to prove the variety of Faulkner's thematic interests: (1) Man without traditional values is doomed to a spiritual wasteland. (2) The operation of a Calvinist spirit ("Light in August") which harasses with "Christian righteousness." (3) The rise in social and political importance of the "redneck" class, tenant farmers and small merchants. (4) White injustice to Negroes. (5) The wilderness as it ennobles character. Other considerations, though to a lesser extent, are Faulkner's development of style—from *fin de siècle* elegance to his present individualism—and his comic spirit. Also of importance are Faulkner's use of genres, from folk tales to detective stories, in the latter of which he is found wanting. Throughout are biographical notes, always interesting and frequently but not always pertinent. Mr. O'Connor's study, perceptive and comprehensive, adds magnitude to an already impressive literary position. It provides insight for both general and specialized readers.

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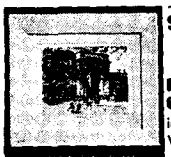

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A Preface to Lippmann

Continued from page 16

other subjects than books or plays for the college monthlies. In a style already firm and clear he championed Socialism, defended the suffragettes, and attacked Harvard undergraduates for their political apathy and irresponsibility. A reader though not a disciple of Marx, and a Socialist whose brand was nearer to Sanka than coffee, he may have become disenchanted with Socialism before he left Cambridge, but he was never to lose his interest in politics and public affairs.

A decisive factor in persuading him to devote his life to following them was Graham Wallas, who in the spring of 1910 came over from England to give a discussion course in Government. To the knowing, young and old, Wallas's presence at Harvard was an event. This "drooping, scholarly, fastidiously lucid" man, this "rather slovenly, slightly pedantic, noble-spirited" person, as Wells described him, was one of the leaders of London's Fabian Society. He knew—yes, actually knew, and as an equal—the Webbs (Beatrice and Sidney), H. G. Wells, Sidney Olivier (Sir Laurence's uncle), and that incredibly audacious and then red-bearded iconoclast George Bernard Shaw.

By common consent a great teacher, Wallas had an immediate and lasting effect on Lippmann which he has always gratefully acknowledged. Wallas was different. When he talked about government he was no theory-spinning professor. He had been a candidate in five London municipal elections and had helped in several Parliamentary contests. From these conflicts he had gained a realism which was not lost on Lippmann. He introduced him, and many others, to an abundance of new ideas which Harold Laski, in a waspish moment, accused Lippmann and these others of developing to build their own reputations.

From Wallas, Lippmann learned some basic truths, simple enough to be overlooked by theorists—that you cannot know politics without knowing politicians, that persons and principles are vitally related, and that abstractions, however systematized, are valueless unless based on an understanding of motives. In Wallas's reverberating book "Human Nature in Politics" he found a model expository style, strong, brook-clear, and almost conversational in its ease, and in Wallas himself a friend, in spite of the more than thirty years that separated them. Wallas proved his respect for Lippmann four years later when he published "The Great Society" and in it printed a prefatory letter to his former student.

Another indication of the esteem in which Lippmann was held at Harvard came during the summer of 1910 when, without taking the examinations for his M.A., he had gone to work on a new crusading paper called the *Boston Common*. Lincoln Steffens (that "gentle, little, steel man" in Mabel Dodge's words) had suggested to his fellow editors on *Everybody's* that it would be a good idea if they tried to "find and form" their own cubs. With their blessing he went to Cambridge in search of "the ablest mind that could express itself in writing." Everyone he interviewed there, when he described the kind of man he was looking for, agreed on one person—Walter Lippmann.

Lippmann remained on *Everybody's* for about a year and a half, reading manuscripts, helping Steffens with investigations, writing several articles (among them his moving tribute to William James), and serving as a sub-editor during his last six months. Steffens admired his young assistant and his writing. He noted that he was keen, quiet, and industrious; that as an interviewer he asked more questions than he was told to; that he understood the meaning of everything he learned; that he was "ever eager to try new things," and had a way of "searching" people.

The two men were an unlikely pair. Billy Graham and Toynbee could scarcely have less in common. Philosophy was the field in which Lippmann had been trained; muckraking the art at which Steffens excelled. Although he remembers that he never agreed with Steffens, his relations with him were close and affectionate, and he remains grateful for what Steffens taught him about the mechanics of journalism and the art of interviewing.

THAT Lippmann was not exactly happy on *Everybody's* may be guessed from his use of the word "rescued," in a Harvard Class Report, to describe his leaving the magazine. His rescuer was the Reverend George R. Lunn, an ardent reformer, a Dry, and later prominent in Democratic Party politics, who was then the newly elected Socialist mayor of Schenectady. Lippmann was his executive secretary from January to May 1912. These five months were one of the two interludes in his nearly forty-four years of pro-

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fessional activity when he has chosen to play the participant's role instead of the observer's.

The other, a longer one lasting two years, came after our entry into World War I. Taking a leave of absence from the *New Republic,* he served variously as an assistant to the Secretary of War, Newton D. Baker; on "The Inquiry," a top-secret board that supplied data on which some of the Fourteen Points were based; as a captain of Military Intelligence in the Meuse-Argonne sector; as a member of the staff of Colonel House in Paris (with Frank Cobb, his future editor on the *World*), and later on the American Commission to Negotiate Peace. By the spring of 1919 he was back on the *New Republic,* having returned to America and civilian life earlier that year and written "The Political Scene," a short book on the peace as he then saw it.

Before the war Lippmann had been interested mainly in municipal and national problems; after it he gave much of his attention to international affairs.

This widening of his concerns was symptomatic of the growth imposed on him—and America—by forces and events which changed the world and our place in it. To think, as we are often tempted to today, that this change once begun and even now continuing has been complete is to delude ourselves.

MANY things remain the same. Politics and some politicians, for example. "You have only to look at the Senate of the United States," wrote Lippmann in 1912, "to see how that body is capable of turning itself into a court of preliminary hearings for the Last Judgment, wasting its time and our time and absorbing public enthusiasm and newspaper scareheads. For a hundred needs of the nation it has no thought, but about the precise morality of an historical transaction eight years old there is a meticulous interest . . . enough to start the Senate on a protracted man-hunt. Now if one half of the people is bent upon proving how wicked a man is and the other half is determined to show how good he is, neither half will think very much about the nation."

This uncomfortably contemporary paragraph comes from Lippmann's first book, "A Preface to Politics," written the summer after he had left Schenectady. The more he had seen there of politics at firsthand, he admitted, the more he had respected the indifference of the public. But indifferent to American politics and the

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1. Shielding her sweetheart against a cattle stampede in Texas, this young brunette was trampled to death.
2. He courageously replaced the man he resembled and died on the guillotine.
3. When a volcanic eruption turned day into night this blind girl, accustomed to the darkness, led the man she loved and her rival out of danger.
4. Racing against time, this vicar's daughter made a rope of strips of cloth and rescued her new lover, who was clinging frantically to a cliff in the rain.
5. This Pinkerton man, posing as a member of an organized band of outlaws, secretly warned many potential murder victims.
6. She forged her father's name on a note in order to obtain money to save her husband's health and life.
7. He rescued a drowning epileptic only to help murder him later.
8. She sacrificed herself for her doomed husband but was brought back to life by a compassionate Greek god.
9. This sixth-century superman rid Denmark of a murdering monster and his equally villainous mother.
10. In a South American jungle this trader restored the health of a dying Englishman and then held him as a Dickens-reading prisoner.

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operations of government he was not himself, and he was determined that other Americans should not be.

To arouse their interest, to expose the abuses of the day, and to suggest an approach to more responsible action, he hastened to follow "A Preface to Politics" with "Drift and Mastery." Both books were incredible performances for a man in his early twenties. Both reflected the hopes of a young progressive inspired by Theodore Roosevelt's New Nationalism and Woodrow Wilson's New Freedom. Both were written with unmistakable skill and showed Lippmann's extraordinary gift for the assimilation and exposition of ideas. They were the products of wisdom no less than knowledge, yet the thinking of both, realistic though it was about national and local issues, betrayed—in the light of what was about to happen—an innocence about international affairs typical of most Americans at that time.

As early as 1910 Graham Wallas had warned Lippmann at Harvard that a great war might soon break out and that, if it did, it would probably smolder on for thirty years. Lippmann, however, could not persuade himself that such a war was imminent or that it would ever touch or involve this country. To indicate how possible it was for an American in those years to be "totally unconscious of the world he lived in," he did not hesitate later to use himself as an example.

In "U.S. Foreign Policy" (1943) he told how he sailed for England a few days after the Archduke Ferdinand's assassination in June 1914; had a delightful time in London and later in the English Lake Country, where he attended a Fabian gabfest presided over by the Webbs and Bernard Shaw; then crossed to Belgium in the last week of July and bought a ticket for a journey through Germany to Switzerland, expecting to spend his vacation walking in the mountains. "I remember," he wrote, "being astonished and rather annoyed when I went to the railroad station and found the German border was closed because Belgium had had an ultimatum." It was not until he had returned to England and happened to be in the House of Commons lobby on August 4, 1914, when Britain declared war, that he "began to take foreign affairs seriously."

World War I and the following decade demanded readjustments in thinking as difficult for Lippmann as for other Americans. He had to learn how to face the stark facts of power politics, battle, and survival. In spite of his extensive studies, he was, by his own admission, no more "mentally prepared" for the new age at hand than were most of his contemporaries brought up in the seeming security of those prewar years, when oceans were still oceans, when birds were the only true masters of the air, and Europe and the Far East were for most Americans pleasant places to visit, not problems for them to live with in order to live.

Little by little he came to see, for example, how the Spanish-American War, by extending our frontiers and commitments far into the Pacific, had reversed our policy and position as a nation. Little by little he began to understand why Teddy Roosevelt was not eccentric in harping on the Panama Canal and the Navy; to realize that the Monroe Doctrine was made operative not by our will but by Britain's strength at sea; and to be ashamed (because, as he put it, he had no excuse for not knowing better) of championing editorially in the *World* such an "exorbitant folly" as the Washington Disarmament Conference. The changes in his thinking, once commenced, have never stopped. Right or wrong as his conclusions may have been in this instance or that, he has faced the realities which the passing years have brought into focus, and kept his mind pliant so as to meet their ever-altering challenges.

FEW American career diplomats, and fewer American journalists, have followed foreign affairs so closely for so long. Since that August day in 1914 we have had three changes of party in Washington, seven Presidents, and twelve Secretaries of State, all inextricably concerned for varying lengths of time with our relations with the outside world. Lippmann's preoccupation has been continuous. Indeed, it has grown so steadily that he has come to function more and more like a one-man State Department, a fact which has not always endeared him to Secretaries of State. They have resented his unsolicited and publicly given advice, not only on the grounds that they have access

LITERARY I.Q. ANSWERS

1. "Lasca," by Frank Deprez. 2. Sydney Carton, in "A Tale of Two Cities," by Charles Dickens. 3. Nydia, in "The Last Days of Pompeii," by Sir Edward G. E. Bulwer-Lytton. 4. Elfride Swancourt, in "A Pair of Blue Eyes," by Thomas Hardy. 5. Birdy Edwards, in "The Valley of Fear," by Sir Arthur Conan Doyle. 6. Nora Helmer, in "A Doll's House," by Henrik Ibsen. 7. Cassius, in "Julius Caesar," by William Shakespeare. 8. "Alcestis," by Euripides. 9. "Beowulf," authorship unknown. 10. Todd, in "A Handful of Dust," by Evelyn Waugh.

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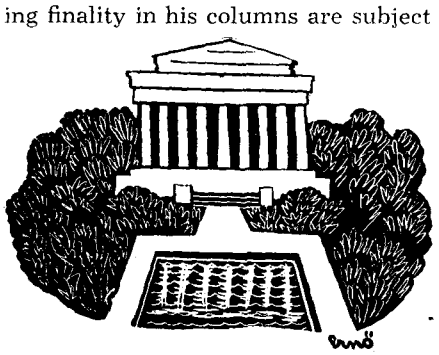
to information unavailable to him but also because he is responsible merely for opinions while they are responsible for actions.

In his approach to domestic problems Lippmann has shown the same flexibility of hope and judgment that he has brought to international affairs. His Presidential choices demonstrate this. They follow no party line. They have the independent's freedom, varying from election to election according to his diagnosis of the best interests of the country and the qualifications of the candidates. In 1912 he was for T.R., in 1916 Wilson, in 1920 (as a protest) P. P. Christensen, the Farmer-Labor candidate, in 1924 Davis, 1928 Smith, 1932 Franklin D. Roosevelt, 1936 Landon, 1940 Willkie, 1944 FDR, 1948 Dewey, and in 1952 for Eisenhower.

Such a veering record, more than indicating the tug within him between conservative and liberal, would seem to support the charges of inconsistency often brought against him. These charges do not bother Lippmann. A genuine searcher after truth, he refuses to become the prisoner of consistency. As he wrote long ago when Vincent Sheean had taken him to task for reversing himself on the gold standard, "I do not wish to pretend that in all matters, or even in all aspects of this one matter, my articles have been consistent and unchanging. I have often changed my opinions, sometimes because they appeared later to be wrong, sometimes because I have lived and learned, and sometimes, as in the case of the gold standard, because events themselves had changed."

We have lived through times in which each decade has had its different climate of opinions. This climate has changed so markedly that wise readers, picking up a book written more than four years ago, look first at the date of publication to prepare themselves for the atmosphere of thought into which they are likely to be moving. If Lippmann's thinking had not changed with the times, it would not have kept pace with them. He is well aware that even the conclusions he states with the most seeming finality in his columns are subject to revision if the news of the day following their writing brings forth fresh evidence.



In his admirable and thorough "Walter Lippmann, A Study in Personal Journalism" David Elliott Weingast cites many instances of Lippmann's fluctuations and contradictions. He makes a point, however, generally overlooked. This is how seldom Lippmann has succumbed to the columnist's temptation to turn prophet. No journalist who analyzes events and personalities in the headlines has to assume the risks of predicting the future in order to make mistakes. Having to form day-to-day opinions is a sufficient guarantee of errors.

Lippmann, though he would never stoop to the vulgarity of boasting how frequently he has been right, would be the first to admit how often he has been wrong. One of his verdicts which people will not let him forget is his estimate of Governor Roosevelt as a possible Presidential candidate—"Franklin D. Roosevelt is no crusader. He is no tribune of the people. He is no enemy of entrenched privilege. He is a pleasant man who, without any important qualifications for the office, would very much like to be President."

Collectors of the errors of others (especially of those we are asked to venerate as wise) recall this as gleefully as they remember that Dorothy Thompson, after her first interview with Hitler, wrote, "When I walked in Adolf Hitler's room I was convinced that I was meeting the future dictator of Germany. In something less than fifty seconds I was quite sure that I was not. It took just about that time to measure the startling insignificance of this man who has set the world agog."

History was to prove both Lippmann and Miss Thompson shamefacedly wrong. Even so, historians ought not to err as Quincy Howe does in "The World Between the Wars" when he accuses Lippmann of writing his dismissal of Roosevelt at the time of the Chicago convention. The convention was held in June 1932, and Lippmann's column had been published on January 8 of that year. Lippmann was judging FDR entirely on the basis of his performance as Governor and had no way of foreseeing how he would rise to meet the tests ahead. Although he concedes he was wrong in the light of what was to come, he still thinks he was not so wrong on the basis of the evidence then at hand.

(This is the second instalment of a three-part article on Walter Lippmann. Part III will appear next week.)

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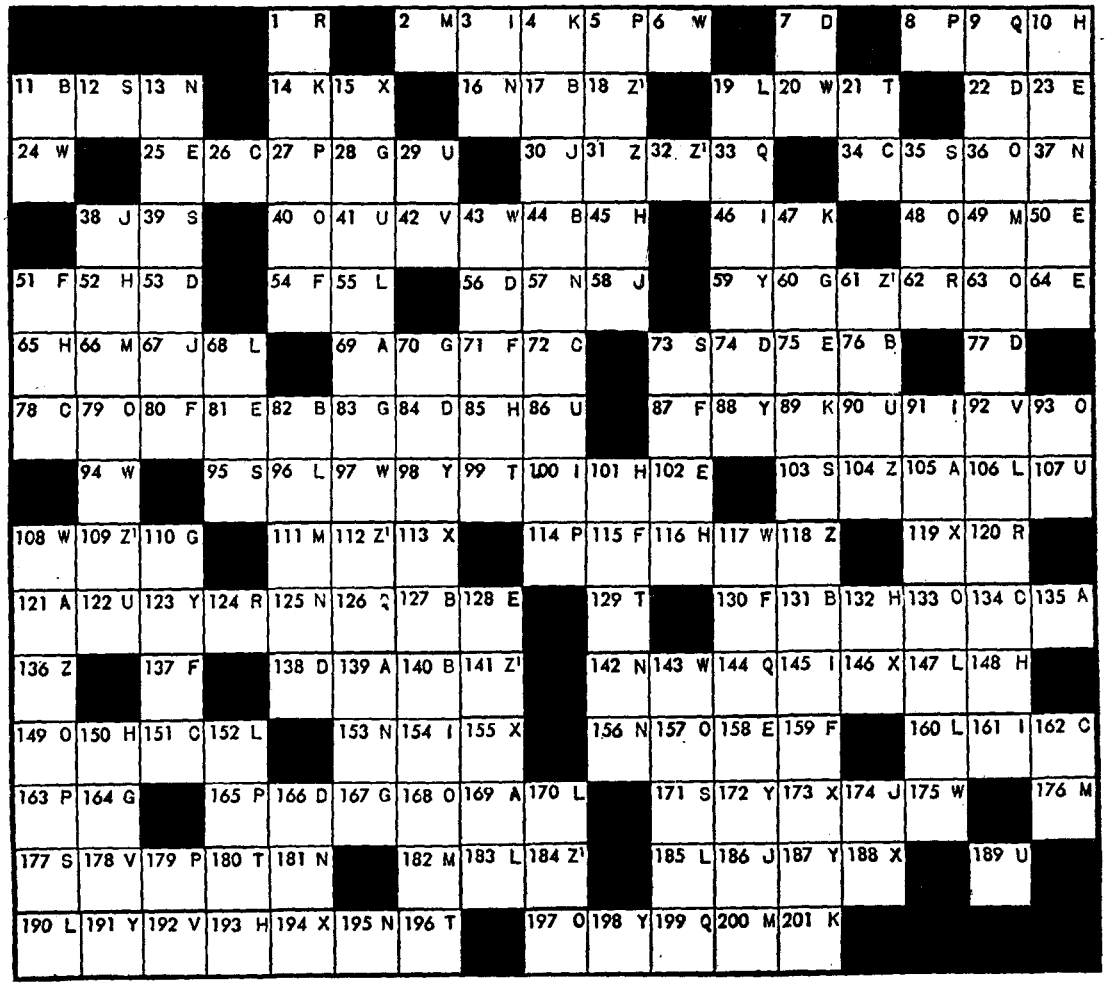
G. Characterized by extensive knowledge of a bookish kind.	28 167 70 110 60 83 164
H. Most densely populated state of the U.S.	85 150 132 193 52 65 45 101 10 116 148
I. The "sphinx" whose caterpillar feeds on the grapevine and Virginia creeper.	91 145 3 154 161 46 100
J. Celestial structure of vast size and occurring in enormous numbers.	67 174 30 38 58 186
K. The kind of "gold" that is really iron or copper pyrites.	47 4 14 89 201
L. Dam which creates Hetch Hetchy Reservoir.	183 152 185 106 96 170 190 55 147 160 68 19
M. So-called; used disparagingly (2 wds.).	49 182 176 66 200 111 2

DEFINITIONS	WORDS
N. The fairies of Welsh folklore (2 wds.).	16 153 57 142 125 156 13 37 195 181
O. Describing certain plant organs which assume special "sleeping" position at night.	36 197 63 133 79 149 157 93 48 168 40
P. Upright, four-sided, tapering pillar usually monolithic.	5 8 27 114 179 165 163
Q. Something no longer usable.	144 9 199 126 33
R. Fifth brightest star in Pegasus.	62 124 1 120
S. Breakfast dish beloved in Pennsylvania.	95 12 103 171 39 177 73 35
T. Admitted.	129 21 180 99 196
U. Where the passengers ride in a dirigible.	29 189 90 122 107 41 86
V. Demigoddess called by the Anglo-Saxons "Wyrd", the Norse "Urth".	92 42 178 192
W. Affectionate nickname for Edinburgh (2 wds.).	143 43 108 97 175 117 20 6 94 24
X. Specifically, the start in a hunt.	173 146 194 113 155 119 188 15
Y. Revealed.	191 123 172 88 187 59 198 98
Z. Commune in Tarragona of considerable importance both in mfg. and trade.	136 104 31 118
Z1. Formerly, servants who brought water for washing the hands at table.	141 112 109 184 18 61 32

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line. . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop.

Authority for spellings and definitions is Webster's New International Dictionary, Second Edition.



Solution of last week's Double-Crostic will be found on page 10 of this issue.

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